

Zion's Herald.

VOLUME LXI.

BOSTON, WEDNESDAY, JANUARY 30, 1884.

NUMBER 5.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
38 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.
ALONZO S. WEED, Publisher.

All stations preachers in the Methodist Episcopal Church are authorized agents for their locality.
Price to all ministers, \$1.50 per year. All other subscribers, \$2.50 per year.

Specimen Copies Free.

THE TREE OF LIFE.

BY REV. H. B. WARDWELL.

The tree of life, through the rolling years,
Lives on with perennial bloom;
And bears rich fruit in the valley of tears,
To scatter death's chilling gloom.

The tree of life lives on for all
Who haste to its holy shrine;
Who come to the blessed Redeemer's call
To partake of the gift divine.

Oh, bitter the fruit of the tree of sin!
It shines with delusive glow;
And they who share it but death shall win,
And the sting of relentless woe.

Be not deceived with its false display,
With its promise of bliss untold;
It only dazzles to lead astray
Afar from the Shepherd's fold.

The tree of life through the years of time,
This side of the river of death,
Shall scatter its healing from clime to clime,
With its life of immortal breath.

The tree of life is the hope of the soul,
And banishes dark despair;
And peace imparts, while the swift years roll,
To the pathway of toil and care.

O weary hearts, that are tired with sin,
And sad with earth's sorrow and strife,
Haste, haste to its holy shrine, and win
A right to the tree of life!

The tree of life, on the mountains of God,
For immortal pleasures given,
In the beautiful land of angels trod,
Lives on in the light of heaven.

SERVICEABLENESS.

BY REV. L. R. DUNN, D. D.

When the Lord Jesus Christ was upon the earth, He said on one occasion, "I am among you as one who serves;" and on another occasion: "The Son of Man came not to be ministered unto, but to minister." The law of service is one of the great laws of God's universe. All animate and inanimate nature not only serves "His sovereign will," but is so arranged that every part ministers unto, or serves, another. Nothing exists for itself alone. Suns do not burn and blaze, stars do not shine, nor moons shed their silvery lustre for themselves. So in this world. Mountains and hills, plains and valleys, oceans and seas, rivers and streams, steam and electricity, all exist for man, and are made to minister unto him. The animal finds the true end of its being in service. The birds do not sing for themselves. Sheep feed and clothe men. Oxen and horses bear their burdens and do their bidding. The lowliest animal is here to minister. Buildings and institutions of every grade, all the work of men's hands and brains, are for service. And so if we ascend to heaven, we learn that all the angelic and glorified hosts "serve God day and night in His temple;" and that they are "all ministering spirits sent forth to minister for them who shall be heirs of salvation."

But while inanimate nature unconsciously does the will of its Creator and Lord, and animate nature accomplishes in like manner His purposes, intelligent, immortal beings often forget the great design of their being, and fail to fill up the sphere in which they were created to move. In many instances, there is a fearful prostitution of great and noble powers to the lowest, the basest, or the most wicked purposes. Man thus sinks to the level of the demoniacal. As F. Robertson says in one of his inimitable sermons: "When the immortal is allied to evil, it does not sink to the level of the bestial, but to the level of the demoniacal." In others, selfishness reigns supreme. Self is the centre around which everything else must move, or towards which everything must tend. They live, in a sense, for themselves, and die for themselves. Others still fail to do anything, because they think they can do nothing. They have such a low estimate of their abilities that they shrink into insignificance and shrivel into nothingness. They forget how the Lord can, and does,

make use of the very feeblest instruments to accomplish His will, and bring to pass His great designs. Rams' horns are insignificant and worthless things, yet the blowing of them, with the shouts of Israel, brought down the walls of Jericho. Lamps and pitchers are of not great consequence, yet with them the Lord wrought a great victory over Midian. Ravens are almost valueless and useless, yet God used them to feed His greatest and mightiest prophet. An ass's colt was not worth much, and yet the disciples were authorized to say to its owners, "The Master hath need of him." And not only so, nearly six hundred years before this, the Lord's prophet, Zechariah, had foretold this.

So we see that no matter how weak, or feeble, or helpless, any one may be, the Lord has need of him in some department of His service. There are others who want to do something which is beyond their power; they aim at things which are too high for them, and so fail to do anything of value or importance. There are some ministers who are very useful in rural districts, and yet are ambitious to shine in a city pulpit. But if their desire is granted, they often find that it is a misfit, that they are out of their places, and either long to return to more quiet fields, or to retire from the ministry altogether. Many a good prayer-leader, class-leader, or exhorter has been spoiled by making a minister of him. So many a one, who would have been useful as a farmer, a blacksmith, or a business man, has been rendered unserviceable by entering the ministry. Others still are unwilling to do anything unless they can have a wide sphere; unless they can be leaders, they will be nothing. And so they become sour and spoiled.

But if all would come down to the feet of Jesus, saying, "Lord, what wilt Thou have me to do?" there would be no difficulty in our finding an appropriate field of service anywhere. There is no position so humble, there is no sphere in life so narrow or limited, but in which the Master and His cause may be served by us. Right in that place, right amid its surroundings, where God's providence has placed us, is our field of labor. If it is an humble and lowly place, and all around us is dark and forbidding, yet if we are faithful there, He can and He will lift us higher. "He that is faithful in that which is least, is faithful also in much." It is often said, "There are plenty of heathen at our doors." Strictly speaking, that is not true. But there are within our doors, and under the shadow of our dwellings, immortal souls to be taught and trained, sorrows to be alleviated, wants to be supplied, tears to be wiped away, encouraging words to be spoken, and pinching poverty to be relieved. There are a thousand pressing calls, if our ears are open to hear them; there are a thousand beckoning hands, if our eyes are open to see them.

There are many people in this world who never see anything to be done. They go idly and dreamily, or perfunctorily, through certain duties, but never look outside, beneath, around, or above them. This is true in the factory and in the family, in business circles and in the church of God, of ministers and laymen. There are the know-nothings and the do-nothings in all circles. Their lives are unuseful and their deaths unlamented. They are cumberers of the ground. The world will never miss them. But there are others—too few, alas! who, whether in the humblest or the highest stations in life, and in all the varying circles between them, "do what their hands find to do with their might;" "do it as unto the Lord, and not unto man;" "do it tenderly, lovingly, faithfully, perseveringly, and unto the end of their lives. It is for these that jeweled diadems are awaiting in the kingdom of God. It is to these that the Master will say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

It must not be overlooked, however, that there must be a preparation for service. If we are employed or

used by the Master, we must be "vessels unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." An unregenerate, unsanctified man is out of harmony with God, the universe, and humanity; and he never will be serviceable to the Master until that harmony is restored. When he submits to God's will, and bows his neck to Christ's yoke, then he will be of use, then he can serve acceptably. Just as Isaiah, when his lips had been touched by the living flame from the altar, was ready to respond to the call for service, "Here am I; send me;" or like the humbled, subdued, penitent Saul of Tarsus, ready to say, "Lord, what wilt Thou have me to do?" so will all fire-touched lips answer God's call; so will all conquered, submissive souls desire to do God's will. Without such preparation we shall neither desire to do God's will nor shall we be fitted for it. But if we have it, our daily prayer will be, "Lord, show me my work, what it is, where it is, how Thou wouldst have me do it; and then give me the wisdom and the strength with which to do it according to Thy will." Oh, if the whole church, in its ministry and laity, had this spirit of service, what wonders would be wrought! What moral miracles would be performed! What mighty transformations would be taking place in the homes, the churches, the communities of our land and of the world! Let it not be forgotten, that in all our attempts at service we shall meet difficulties and discouragements, oppositions and persecutions. There will be weariness, head-aches and heart-aches; but the reward, even here on the earth, is glorious; and how much greater will it be in the heavenly world. The Master has said, "If any man serve Me, him will My Father honor; and where I am, there shall also, My servants be." Blessed, glorious rewards for feeble, humble and unworthy services! Let all whose eyes may read these words, who have, up to this time, been idlers in the Lord's vineyard, begin to bestir themselves to do their appointed work! And let all who are laboring in the Lord's service, amid all their trials and their tears, cry out,—

"Lord, if I may,
I'll serve another day."

THE CAPITOL AT ALBANY.

BY REV. J. E. C. SAWYER.

To-day marks a new stage in the slow development of our new Capitol here at Albany. The Court of Appeals took possession of its new chamber, a most elegant room, of very large dimensions, in the east end of the building.

The new Capitol was begun in December, 1867, though the cornerstone was not laid till June 24, 1871. The Legislature first met within its walls on Jan. 7, 1879, the Assembly Chamber being then complete, while the Senate occupied temporary quarters in a room on the floor below, which was originally intended for the Court of Appeals, a very noble apartment, too, though much inferior in some respects to that in which the Court has now found its permanent home. On the evening of that day a grand reception was given by the citizens of Albany, at which eight thousand invited guests were present. The brilliant scene of that evening can never be forgotten by those who were there. The formal occupation took place on the evening of Feb. 12, 1879, when, in the presence of both houses of the Legislature, the Court of Appeals, the State officers, and many others congregated in the Assembly Chamber, fitting devotional exercises were held and addresses were delivered by Lieut.-Gov. William Dorsheimer, Hon. Thomas G. Alvord, who was then speaker of the Assembly, and Hon. Erastus Brooks. The Senate Chamber was finished more than a year later.

Over fifteen millions of dollars have thus far been expended on the structure. The commissioner who has the work in charge, Mr. Perry, in his annual report just now published, estimates that to complete the building will require \$4,284,000 more. Of this amount \$1,269,000 are to be expended on the interior, and \$3,015,-

000 on the exterior. The grand staircase on the Senate side of the building is to cost \$299,344. The estimated cost of the terrace and porch at the east front is \$1,300,000, and the cost of completing the tower is estimated at \$1,250,000. The commissioner expresses the opinion that if sufficient supplies are furnished to carry the work on steadily, all but the tower can be completed within the next two years. He asks an appropriation of \$1,400,000 for the present year. It should be added, that he is a thoroughly competent and very practical man, who during the year that he has been in charge, has given his personal superintendence everywhere in and on the building, and no one thinks his estimates exaggerated.

From figures such as these, making a total cost of nearly twenty millions, it will be seen that our new Capitol is "a big thing," or, at any rate, an immensely costly one. It is literally "big;" it is a huge mountain of granite, wonderfully impressive from its vastness and solidity. Its architecture has been both severe and criticised and strongly commended. Who shall decide when doctors disagree? It is an object of great interest to tourists, and is usually greatly admired by them. Its severest critics are the editors of rural newspapers in the central part of the State. Often, too, the newly-fledged rural legislator comes to the Legislature full of indignation over the vast expenditure, and sternly resolved to resist to the last any further appropriation. But he soon learns to love its grandeur and luxuriousness, and the immense annual appropriation needed to carry the work forward for another year meets but feeble opposition.

Personally I confess that I have a good deal of admiration for the great edifice, for the grandeur of its general design and for the beauty of many of its parts, notwithstanding its being a mixture of different styles of architecture. I am accordingly not sorry to be able to quote the following from one of the articles on America, published by Edward A. Freeman, the English historian, after his visit to this country:—

"On the whole, the American city which struck me most was Albany. Rising grandly as it does on both sides of the noble Hudson, it suggested to me some of the ancient cities by the Loire. It has the advantage, rather rare in American cities but shared with Albany by the federal capital, of having one dominant building. . . . This Capitol at Albany—why can it not have a more rational name, like the State-house at Boston?—finally settled, for me at least, a question which I had been turning over in my mind ever since I landed in America. This was, What ought to be the architecture of the United States? That is to say, What should be the architecture of our English people settled in a country in the latitude, though not always in the climate, of Italy? Should it be the Gothic of England or the Romanesque of Italy? . . . But it was the Capitol at Albany which fully convinced me that the true style for America was the style of Pisa and Lucca. The building has a most successful outline; in its details it is a strange mixture of styles, not so much confounded together as used side by side. There are parts which I cannot at all admire; but there are other parts, those in which the column and round arch are employed, which certainly pleased me as much as any modern building that I have seen for a long time. When I say that the arches of the Senate-chamber seemed to me, as far as their general conception goes, worthy to stand at Ragusa, some will understand that I can say no more."

I have left myself no space in which to describe the splendid apartment of which the Court of Appeals to-day took possession. Its treasures of wood-carving, its fire-place of Sienna marble and Mexican onyx, and its wainscoting of various costly stones, can only be mentioned. The first session of the Court here was thought to be the most suitable occasion for the presentation of a petition from the State Bar Association, asking the judges of the Court of Appeals to follow the example of the judges of the Supreme Court of the United States, and wear black silk robes when sitting en banc. The petition was presented by the Hon. David Dudley Field, who supported it with a very graceful and cogent argument.

Albany, N. Y., Jan. 14, 1884.

Believe me, upon the margin of celestial streams along those simple grow which cure the heartache!—Hyperion.

THE TARRATINES.

BY REV. MARK TRAPTON, D. D.

"Lo, the poor Indian," has been sighed, read and sung by some sentimental maiden many a time and oft, while, at the same time, the greatest pleasure poor Lo could have had, would be to wind his hand into her golden locks, and drawing his scalping knife around the top of her head, tear off her scalp with his teeth. And almost within the memory of the writer hereof, the inhabitants of the grand old State of Maine retired at night with the possibility of being aroused ere morning by that terrible yell, the prelude to death, or, worse, captivity.

When the first settlements were made by the English in that region, they found six tribes of natives located on the rivers from the Merrimack to the St. Croix, under the general name of Etcheminis, with a kind of loose confederation under a chief by the name of Bashaaba, with his dusky court located at Penabscot, now Bristol. Believing in State rights, each tribe did as it pleased, but if a difficulty arose between tribes, it was referred to the king, Bashaaba. A number of circumstances combined to move the savages to give to the English settlers a more than cool reception. From the first visit of Weymouth, in 1605, the natives on the coast became suspicious of the English. This navigator deceived five natives on board his ship and carried them to England. In 1614 Capt. John Smith, of Pocahontas notoriety, visited this region with two ships, one commanded by one Hunt, who stole twenty-seven natives and sold them in the West Indies for slaves. A boat's crew of Smith's ship got into a quarrel with the Indians at the mouth of the Penobscot, and killed a number of natives. These perfidious acts rankled in the breasts of the Indians for a century.

The French adopted a far different policy in their intercourse with the savages. They entered their cabins, adopted their mode of living, respected their customs, and traded honestly with them. The great object was to convert them to the Catholic faith, and they succeeded. De Monte was a wealthy Huguenot, who, in 1603, was made governor, by Henry IV of France, of all the territory from Cape May to Quebec. May 4, 1604, he reached this new world and made the first settlement in Maine, upon an island near the mouth of the St. Croix river. He brought with him a number of priests, Catholic and Protestant, for the conversion of the Indians. The cold winter discouraged them, and with the celebrated Champlain they sailed westward and up the Penobscot river to the site of the present city of Bangor. But he became discouraged and returned to France. Then a woman started a scheme for the conversion of the heathen on this continent, antedating by some years our W. F. M. Society.

In 1613, Madame de Guercheville secured from the king the reversion of the De Monte's grant, and under the patronage of the renowned Marie de Medici (there's a shav'ing I took from a close friend in my private chapel in Paris, in that frame on the wall in my room) sent out a little colony, but it soon disappeared. Yet an influence over the Indians was secured which remains to this day.

The Canadian tribes were early converted to the Catholic faith, and in the six terrible wars waged against the English settlements in Maine, the Indians were invariably stirred up and accompanied by French soldiers. "The English are heretics," said the priests; "it is right to kill them." "The Virgin Mary was a French woman; she had a beautiful son; the English people nailed him to a tree and killed him—kill them!" said the priests. Nothing could draw them from the French. Basle, a priest among the Norridgewock tribe, in person led a band of two hundred Indians against the colony at the mouth of the Kennebec; but a force was soon sent against the Norridgewock tribe; Basle was shot, and the remnant of the tribe driven into Canada.

Nothing could induce them to break with the French. One of the chiefs of this tribe was taken into the presence of the governor of Massachusetts after this defeat, and was told that if they would leave the French, their church, which was burned, should be rebuilt. Lifting himself to his full height, he looked the governor full in the eye, and said, "Your words fill my heart with astonishment! Leave the French? Never! Why should we leave them? They are our best friends. They never deceived us or wronged us. When they came among us they would not so much as look at our peltries (fur skins). When your people visited us, they came to us about God, or Christ, or prayer? Not one word—it was all peltries! The French taught us to worship the Great Spirit, and to pray. Leave the French, our fathers? Never!" And he strode out of the council chamber in wrath.

But now at the close of King Philip's war, and the terrible sacrifice of life, the power of these tribes was completely broken, and the remnants of all but the brave Tarratines fled into Canada. The victory of Wolf on the plains of Abraham ended the French dominion on

this continent, and until the war of the Revolution the hardy settlers of the province of Maine had peace.

The Penobscots, or Tarratines, were the most numerous, as well as most athletic, of the tribes within the limits of the State. At one time they could put at least two thousand warriors on the trail. Their home was on the Penobscot a little above the city of Bangor, at the head of the tide-water. But the frequent attacks made upon them forced them up the river, out of reach of naval forces, and they settled upon an island in the river of about three hundred and sixty acres, and there they are to-day, a mere skeleton of a once powerful tribe, perhaps two hundred and fifty to three hundred in all.

When the war of the Revolution broke out, they could not be induced to join the royal forces, but decided to remain neutral. A few of them went to Boston and joined the American army, and Washington sent a letter to the tribe assuring them that they should be cared for and sent home in safety.

A treaty had been made with them by the Massachusetts authorities, securing to them the land on each side of the river above Oldtown, their home, of six miles in breadth. A subsequent treaty (1785) resulted in the relinquishing of all claims to this land, and securing, in return, all the islands in the river from Oldtown to the junction of the east and west branches of the Penobscot at Micatou (Medway), a distance of sixty-five miles, with the right of hunting and fishing in all woods and waters in the State, and a payment of 350 blankets, 200 pounds of powder, with shot and flints.

On the death of the great king Bashaaba, the royal line became extinct, and for a number of years the Etcheminis, as they called themselves collectively, were without a head, the remnants of each tribe choosing their own chief. In 1816 the Tarratines proceeded to elect a board of officers, a chief, and an assistant, Sagamou Atteon first, John Neptune, second.

The law required that each tribe of the Etcheminis should be notified and invited to send a deputation of three to assist in the ceremonies of the inauguration. But alas! Only the shadow of the great empire remained. The Canabes (Kennebec), the Pemaquid (Saco), the Pemaquid (Bristol), were all gone. The St. Johns and a handful of the Passamaquoddy remained, and from the last named above came a delegation to the important event at Oldtown.

We have no space to describe the impressive ceremonies of that occasion. A number of gentlemen with their wives went up from Bangor to witness the scene. On applying for admission to the great wigwam prepared for inauguration, the grave sergeant-at-arms replied, "The men can go in; our squaws never sit in our councils, yours cannot!" Fancy the emotions of the white squaws! Since that time the tribes choose their own governor, and send a representative to the State Legislature. John Neptune filled that office for a long period. How often I have seen him in my father's house—over six feet in height, and well-proportioned. Fattening me on the head, he would say "S'pose you give 'im me—make good Indian." Right, old fellow! To this day I long for the "rope of sand."

[To be continued.]

THAT "ROPE OF SAND."

BY REV. J. O. KNOWLES, D. D.

The first article in last week's HERALD to catch my eye was that which characterizes a rough sketch for Conference entertainment as "a rope of sand," and the first thing in it is an implied charge against myself of unreliability as a writer. I wondered at this until I got to the end and the signature. For the sake of "those who do not well know" John W. Hoyt, and for my own sake, I will say that we have met each other in the last twenty years possibly a dozen times. For the "rope of sand" I will only say that it was at the suggestion of some of the most "level-headed" men in the Conference that I wrote the article "Once in Fifteen Years;" and the resolutions which I presented to the Boston Preachers' Meeting were signed by more than twenty of our prominent ministers, quite a number of them pastors of the fifteen churches mentioned (about half as I remember at this distance), and one member of the Bureau of Conference Sessions. These names were all obtained in half an hour without any argument or entreaty, and every one to whom it was shown signed it, with a single exception.

To this plan, then, of more than a score of prominent ministers, this writer objects,—

I. That the Boston Preachers' Meeting has no right to meddle with Conference concerns. This may do for Springfield, but Boston, with more than one hundred ministers within easy range of its Monday meeting, will greet it with an incredulous smile. Evidently the writer is as thoroughly unacquainted with Boston Preachers' Meeting as with myself.

II. Against this plan in the HERALD of Jan. 9, it is urged that it is a "fact" (needing no proof, of course, as none is given) that "not one of the churches

named, or the groups of churches named, can within its or their own borders [the Italics belong to J. W. H.] entertain the Conference with comfort; to either entertainer or entertained." The church of which I suppose this writer is a member stands almost at the head of the list given in the plan of Jan. 9, and it certainly is at the front of the very front rank of our Conference. It is hardly probable that Trinity quarterly conference will pass a vote of thanks for such a slander; and I will only add this comment: If a man can be so ignorant of his own home, how reliable is his judgment of unknown homes fifty or one hundred miles away? As to the assumed fact that the churches named in the plan cannot entertain the Conference, I wish to oppose three statements which will be recognized as facts, I judge, even by the "Secretary of Bureau of Conference Sessions." 1. These churches, nearly all of them, have cared for the Conference with comfort to "entertain" and "entertained," some several times. 2. More than one of them have signified a willingness to enter into even a narrower circle of responsibility than that of "once in fifteen years." 3. If common report does not greatly misrepresent the arrangements in progress for the next session of our Conference, the Bureau of Conference Sessions have fallen back on the ability of our people to provide places for our stay in Lynn, for we are told, first, that within given limits the ministers are largely to care for themselves as of yore; and, second, the balance are to be farmed out among the people.

Here is the answer to the charge that I am trying to upset a plan adopted by the Conference three years ago. That plan, though of necessity a little indefinite, was understood by all the Conference and the Bureau of Conference Sessions as something altogether different from the present reported arrangement. Who is responsible for this change? Did the secretary of the Bureau have any hand in it? Then he is guilty of what he charged upon me.

III. We are told that "no quarterly conference has any legal or moral right" to agree to the plan proposed Jan. 9, and if they did, they would not be in honor bound, and, in fact, would not keep it. The assumption relied on is that the quarterly conferences change. Won't he tell us how long the leading members of his own quarterly conference have held their places? This last part of this criticism of a plan which only proposed to ascertain the views and feelings of the churches, is perhaps unintentionally a grave reflection on the loyalty and honor of our principal churches. So far as I am concerned, any man may have all the laurels he can win on that line. I believe that a fair agreement of this kind will be kept. As if determined to make mistakes from beginning to end, our Bureau secretary says that "once in fifteen years" means to go begging again. No, it means nothing of the kind. It means a definite arrangement for our entertainment in a regular order, and to forever put an end to what seems to many our present and most objectionable style of begging.

LETTER FROM DR. BUTLER.

MR. EDITOR: As this letter is of gladdening interest to others beside myself, please print it in ZION'S HERALD.

NOAH PERKIN.

Bareilly, Rohilkund, India, Dec. 6, 1883.

NOAH PERKIN, Esq.—MY DEAR BROTHER: A short time before I left the United States for India, I had a message from you wishing me to look up the orphan boy whom you befriended in days gone by. So, after reaching Bombay, which we did early in October, I began to look round for him and for others for whom I had to inquire also. I ascertained that he was alive and working for the Lord at Shajehanpore, in Rohilkund. So I had to wait till I worked round to this part of the mission. And on reaching Shajehanpore on Tuesday of this week, I found him, there. He was well educated and trained in our Boys' Orphanage, and succeeded in qualifying himself to become a compounder of medicine in our Christian dispensary there, under charge of the native doctor. The missionary, Rev. Brother Bare, gave me a good account of Noah. He is a church member—meets in class, and is very useful. He is well married to a good girl by the name of Sarah Nayllie Ross (Noah writes it). They have no family.

When I told Noah of your wish that I could find out about him, and let you know, he expressed himself most gratefully for your kind remembrance of him, and desired me to express to you his thanks and salutations. I told him you would like to have a note, written by himself, to that effect; so he gladly agreed to do so, hoping you would excuse his poor English. He therefore wrote it, in the dispensary; and I herewith enclose it to you and send it off.

This Boys' Orphanage has been a great success. I have not yet finished my inquiries, but I find that, so far, there have come out of that Orphanage several compounders of medicine, two native doctors, over twenty Christian school-teachers, and sixteen Methodist preachers!

Now, this is not all, but is not a result to make glad the hearts of good men who like yourself sympathized with me in this matter twenty years ago, and aided in establishing this Orphanage? Then, in addition, there are the boys who have turned out well; who are not officials, but are laymen, as artisans and farmers, living religion and training their families for Christ, and are Methodists.

(Continued on page 8.)

The Sunday School.

FIRST QUARTER. LESSON VI.

Sunday, Feb. 10, 1884. Acts 16: 11-24.

BY REV. S. L. GRACET.

THE CONVERSION OF LYDIA.

1. Introductory.

GOLDEN TEXT: "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." (Acts 16: 14).

DATE: A. D. 52, immediately following the events of the last lesson. The Passover occurred April 2; Pentecost, May 23.

PLACE: Philippi, a city of Macedonia, formerly called Crenides, then Datus, conquered by Philip m. c. 358, who rebuilt and fortified it and gave it his own name. It is celebrated in history as the battle-field where Brutus and Cassius were defeated by Augustus and Antony m. c. 42, which gave the death-blow to the Roman republic. The men were of large stature and noble mind. The men were called the "soundest part of the ancient world." Among them women occupied a more independent position and were held in higher honor than in other parts of the world.

PERSONS: Claudius Caesar, emperor of Rome; Felix, procurator of Judea; Jews banished from Rome, among whom were Aquila and Priscilla, whom Paul met at Corinth.

St. Paul, at Thess, may have felt as king Nebuchadnezzar felt when he lay upon his bed and thoughts came into his mind of what should come to pass hereafter (Dan. 2: 29). He was at the point of a new departure and greater development; not, indeed, of the kingdom of this world, but of the kingdom of God and his connection therewith. He is to be the guide who is to lead the Gentiles unto the true and only living God.

II. Expository.

1. Mission Work (verses 11-13).

1. Looking from Thess. — Nearly four centuries had passed since the Macedonian conqueror, Alexander, crossed the narrow straits of the Hellespont to overthrow the great despotism that enthralled Asia, and now near the plains of Troy on which he lingered for awhile stands a great commander of spiritual forces, just about to set sail with other soldiers of the cross to carry the deliverance of the great emancipator to the western oceans. "In the great epic, the Odyssey of Homer and the Aeneid of Virgil, the hero starts from the same place." (Riddle). We indicate that the writer was present. Paul, Silas, Timothy and Luke were the advance company of Christ's army of deliverance. Straight course. — The trip usually required four or five days, but with a fair wind could be made in two. Samothrace — an island in the Aegean sea thirty-eight miles from the coast of Thrace, and about midway between Troy and Neapolis. It was so named because it lay off the coast of Thrace, and to distinguish it from the Samos off the coast of Ionia. Neapolis — the seaport of Philippi, which lay ten miles inland. The missionary proceeded at once to this chief city of Macedonia, which in the R. V. is said to be "the first of the district a Roman colony."

This passage and others in the Gospel teach positively that sometimes persons are under the control of mastering spiritual agencies, some bad, some good. "It is enough to say that we see no reason to blame the opinion of those writers; we believe that a wicked spiritual agency was really exerted in the prophetic sanctuaries and prophetic personages of the heathen world" (Howson). She was led to act as a ventriloquist and fortune-teller, and as such persons were very much believed in at that time, she brought a great deal of money to her owners. "She was a mixture of fraud, clairvoyance, insanity and devil. These heathen prophets were not only tolerated, but protected and honored by the government, were consulted by leading men, and were honored counselors in the public assemblies. They were not infrequently slaves, as in the case of this woman" (Abbott). Her confession shows a supernatural recognition of the power of God and analogous to the cases mentioned in Matt. 8: 29; Mark 3: 11; Luke 4: 41. Perhaps this continual cry was expressive of a longing on the part of the individuality of the poor girl for deliverance from the evil spirit. Even the devil bleeds and tremble (Eas. 2: 19). Luke here speaks of the "demon" and the "spirit" of divination as distinct personalities.

The capital or metropolis of Macedonia was Thessalonica.

13. On the Sabbath — the sacred day of the Jews, still observed on the seventh day of the week, our Sabbath; several days after their arrival; and although we are not told it was the first Sabbath after their arrival, yet it is probable it was so. The number of the Jews in Philippi was small, and many of them were women; they had no synagogue there, hence they assembled for worship on the bank of the small stream flowing near the city, at a spot which had been assigned and consecrated by custom to meetings for prayer. Such places were called *proseucha*, and were sometimes in groves or retired places; at other times temporary buildings were erected, but had in them nothing but the seats arranged in amphitheatre and uncovered or open to the sky. They antedated the coming synagogue, as the tabernacle did the temple.

"Acts of worship were performed on the banks of rivers or on the seashore by way of preference, since the water needed for sacred ablutions was thus conveniently near the worshippers. It was their custom to wash the hands before prayer" (Meyer).

By a river. — The small stream flowing near the city, called the Gangas or Gangitis. We sat down. — This was the common posture of teachers (Acts 13: 14; Luke 4: 20). Spoke unto the women. — Philippi was more of a military than a mercantile town, and the Jews were much given to trade. There were but few Jewish men there, and the whole Jewish population consisted mostly of women; some of them were married to Gentiles (v. 1). This talk of Paul with the Jewish women may have been an informal address to them while they were waiting for the assembling of the people in general. Paul followed the example of his Master, who delivered one of the best of all his recorded addresses to the one woman at Jacob's well.

2. Success (verses 14, 15).

14. Lydia. — In Philippi she may have been called the "Lydian woman," as being a resident of that country; Thyras being a city belonging to that district of Asia Minor called Lydia which was north of Sardis. Yet this was a common female name of the times.

"That she was a Jewish proselyte is indicated by the words, 'which worshipped God'; v. 15 indicates that she had her residence in or near Philippi. She is not mentioned again in the Bible, but may well have been one of those women who labored with Paul in the Gospel, and referred to in Phil. 4: 2 (Abbott). "Considering the little that is known of the Jews for women as persons to be converted with and taught, it is noteworthy how large a part women play both in the Gospel history and in the Acts. It was one effect of Christianity to place woman in her true position" (Cambridge Bible).

A seller of purple — that is, of purple dyes and goods dyed purple. The inhabitants of Thyras were celebrated for their skill in dyeing, in which they inherited the reputation of the Tyrians. The purple dye was procured from a small shell-fish and was very scarce and valuable; garments colored with it were very expensive. It was used by royalty chiefly. The robes of state of the Roman emperors were of this color. It would require considerable money to carry on traffic in either the dye or goods so colored. We conclude that Lydia must have been a woman of wealth, as she conducted such a business and lived in her own house (v. 15). She was industrious, enterprising, intelligent, teacher-hearted. Although raised in and still surrounded by heathenism, "she worshipped

God." She must have had considerable independence and strength of character. The custom of the apostles was to begin their work in a new place with the Jews, building on the foundations of truth they found already laid for them; they sought those who with themselves recognized Jehovah, God, and believed in the Messiah. Lydia was faithful to the light she had received, and God gave her more grace. This was a part of the process of opening her heart. She was teachable, receptive. It is not said her heart was opened or broken into by enforced belief, but that under the leadings of the Holy Spirit she was ready "to attend to the things spoken by Paul." The first disposition to attend to the Gospel message, is a work of grace.

"Probably the opening was a process that had been going on for a long time. From day to day her heart longed more for God, from day to day her prayer rose more eagerly to the throne. This was the opening. She was growing into readiness for the Gospel. Even the preaching of Paul could not have unless there was an opening heart to attend to and take it in" (Arnott).

15. Baptized and her household. — We may fairly conclude from this verse that Lydia, a widow, with her children and probably her servants, all listened to the truth attentively and accepted it, and received the rite of baptism in recognition of their faith and admission to the church of Christ. They were the first converts to Christianity in Europe. Their children were included in the blessed privileges of Christ's church, would appear from the family being mentioned as recipients of Gospel rites and privileges as mentioned in Acts 16: 24, 48; Acts 16: 15, 30-33; Acts 18: 1; 1 Cor. 1: 16; 16: 15. This is by the same Bible rule that Abraham and his household were circumcised. Be- sought — constrained — entreated earnestly, persistently and successfully.

"We have here the first example of that Christian Hospitality which was so emphatically enjoined and so lovingly practised in the apostolic church" (Howson).

16. Opposition (verses 16-24).

16. Spirit of divination. — After they had been in the city some time, as they passed on one occasion to the place of prayer by the river side, a young woman who was a slave under the joint ownership of several persons, and controlled by an evil spirit, cried aloud after them.

"Literally, of Python, which was the name of the serpent supposed to guard Delphi, and which was slain by Apollo, and hence that god was called Python. In the temple of Apollo the organ of the oracle was always a woman, said to be inspired by the god. The heathen inhabitants of Philippi accordingly regarded this woman as inspired by Apollo. The history plainly says she was possessed with a devil — she was a demoniac" (Gloss).

This passage and others in the Gospel teach positively that sometimes persons are under the control of mastering spiritual agencies, some bad, some good. "It is enough to say that we see no reason to blame the opinion of those writers; we believe that a wicked spiritual agency was really exerted in the prophetic sanctuaries and prophetic personages of the heathen world" (Howson). She was led to act as a ventriloquist and fortune-teller, and as such persons were very much believed in at that time, she brought a great deal of money to her owners. "She was a mixture of fraud, clairvoyance, insanity and devil. These heathen prophets were not only tolerated, but protected and honored by the government, were consulted by leading men, and were honored counselors in the public assemblies. They were not infrequently slaves, as in the case of this woman" (Abbott). Her confession shows a supernatural recognition of the power of God and analogous to the cases mentioned in Matt. 8: 29; Mark 3: 11; Luke 4: 41. Perhaps this continual cry was expressive of a longing on the part of the individuality of the poor girl for deliverance from the evil spirit. Even the devil bleeds and tremble (Eas. 2: 19). Luke here speaks of the "demon" and the "spirit" of divination as distinct personalities.

18. I charge thee in the name of Jesus. — Jesus is the conqueror of Satan, and commanded the destroyer to come out of her. "I command thee to come out of her, and he came out." This all shows two distinct persons. Christ performed miracles in His own name; the apostles did so in the name of Jesus. This deliverance is in fulfillment of the promise made in Mark 16: 17.

20. Magistrates. — When the owners of this poor girl found she had been restored to health and could no longer be used by them to make money, their covetous hearts complained against the apostles, so they seized them and with violence brought them before the local rulers.

"The chief magistrates in a Roman colony were called *duumviri* (the two men), or *quatuorviri* (the four men), as the number of the magistrates was not always the same. They frequently took the name of *prætors* as one of greater honor, and that a Greek was governor. The *agoræ*, or market-place, was the centre of social and judicial life" (Hackett).

Being Jews. — The Jews had recently been banished from Rome by order of Claudius. No people were regarded by the Romans with so much contempt as the Jews. The fact of the apostles being Jews was mentioned purposely to prejudice the rulers against them. If their accusers knew of their being Christians, they probably regarded Christians as only one of the many sects into which the Jews were divided. They charged them with being foreigners and stirring up political strife. The Romans were forbidden under heavy penalties to become Jews or receive circumcision.

"This accusation was craftily composed to burden the servants of Christ. For on the one side they pretended the name of the Romans, than which nothing was more favorable; on the other, they purchased hatred and bring them in contempt by calling them Jews, which name was at that time infamous, for, as touching religion, the Jews were more like to any than to the Romans" (Calvin). "Great care was taken, both among the Athenians and Romans, that no one should introduce any new religion. It was on this account that Socrates was condemned; and on this account the Chaldeans and Jews were expelled from Rome" (Virgil). "No person shall have any separate gods, nor new ones; nor shall he privately worship any strange gods, unless they be publicly allowed" (Cicero).

So these Philippians said these people "teach customs not lawful," bringing in new gods, new worship, new rites, etc.

22. Beat them. — There was a public tumult, and justice was forgotten. The mob and the magistrates act together. No attempt at investigation is made, and the prisoners are not allowed to speak for themselves. One sentence from Paul, "I am a Roman," would have arrested the rulers in their madness. This was in direct violation of Roman law. "The case being heard, may be as quitted; unheard, none can be condemned" (Cicero). The magistrates themselves took off the clothing of Paul and Silas and delivered the prisoners to the *littors*, or executioners, to be beaten with many stripes. There was a merciful provision in the law of Moses (Deu. teronomy 25: 3) that not more than thirty-nine strokes should be given at one time, but there was no such provision in Roman law (2 Cor. 11: 24). With lacerated and bleeding backs the two prisoners were carried to the jail and locked up in the dungeon, the most secure place in the building and the most dismal. It was not customary to put

the peace of God in their hearts, they will not be too much oppressed by care or distracted by fluctuations in the market" (Arnott).

5. The Lord Jesus honored hospitality by the first miracle that He wrought in Cana of Galilee, and though He had no earthly home, He provided a table in the wilderness for those who followed Him. St. Paul urges to hospitality in four different places in his letters to the Christians. They were generally poor, yet this important duty was not to be neglected (Eph. 19: 38). "An abundant recompense generally follows hospitality." "Be not forgetful to entertain strangers" (Heb. 13: 2).

V. Interrogative.

[Questions for lesson examination.]

1. Where did Paul begin his labors in Europe?
2. Where did he go on the Sabbath?
3. Whom did he find there?
4. What was said about one of these women?
5. What led her to give heed to Paul's teaching?
6. What other woman did they meet?
7. What did Paul do to her?
8. What charge did her masters bring against Paul?
9. What did the magistrates do?
10. The jailer?

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A cold may be a dangerous thing, or, not depending upon the means at hand to combat it. It is a wise precaution to provide against emergencies that are liable to arise in every family. In sudden attacks of cold, croup, asthma, and croup, the only remedy I have used, — CHAS. A. CROMWELL, Brooklyn, E. D., N. Y.

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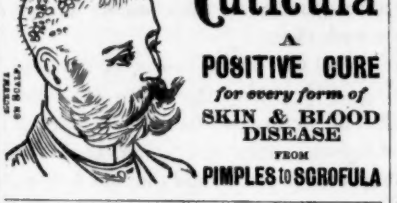
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[ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.]

Zion's Herald.

WEDNESDAY, JAN. 30, 1884.

A legislator boasted that a lobbyist operating in the interest of a certain railroad corporation, had vainly tried to purchase his vote. That man did well in spurning the proffered bribe; but the fact that he was approached ought to have humbled him and prompted the inquiry, "What is there in me which made that unprincipled lobbyist regard my vote as a purchasable commodity?" It is true that the bribe-giver may have drawn the bow at a venture in this man's case; but is it not also true that there are some men whose characters are so far above suspicion of corruptibility, that not even the most impudent, the most cunning lobbyist, would dare approach them? The poet, speaking of an ideal woman, says truly that "Wrong dares not in her presence speak."

And every Christian man, both in private and public, should be of such lofty virtue that the boldest corruptionist should be compelled to recognize his incorruptibility, fearing to approach him.

Apollo of Alexandria was mighty in the Scriptures, eloquent, fervent, zealous, and sincerely religious, but he did not "help them which had believed," nor "mightily convince the Jews" until, under the enlightening instructions of Aquila and Priscilla, he sought and found the faith which brought him the baptism of the Holy Ghost. His natural gifts commanded public attention and made him an interesting speaker; but his possession of the Holy Spirit made him a man of power. Is it not true to-day that many popular preachers, lacking the fullness of the Spirit's baptism, accomplish little more than to draw large congregations? Fruitful of popularity, they are yet barren of the proper fruit of the Spirit—the spiritual edification of believers and the conversion of sinners. Alas! that it should be so, when the Holy Ghost is waiting with divine desire to give them the baptism of fire, would they only ask it with that faith on which its bestowment is conditioned.

The life of every truly good man is a light, not to unbelievers only, but also to his fellow disciples. His spiritual victories give cheer to his church associates by showing them the possibilities of the faith which they possess in common with him. Hence the Psalmist's song, "They that fear Thee will be glad when they see me; because I have hoped in Thy word." In his escapes from peril, and in his rise from the depths into which he fell through the violence of his passions, they saw a striking exemplification of the power of faith. What his hope in God had done for him, a like trust in the same word could do for them. He was, therefore, to them as an oasis to the wanderer in the desert. His experience became a well-spring of joy to their thirsting hearts. It is even so to-day. The believer whose soul dwells in perpetual sunshine, and whose life is made beautiful by the graces of the Spirit, is an inspiration to his brethren who are seeking to scale the loftiest heights of Scriptural purity. Happy, therefore, is he upon whom his brethren look with gladness; and blessed are they who allow themselves to be drawn upward by those whose experience is richer and whose life is purer than their own.

To speak nothing but good of the dead, may be a good rule with respect to friends just deceased, but it is not rightly applicable to the lives of men whose genius made their names historic. To array such men in garments composed solely of their virtues and achievements, is to portray them, not as they actually were, but in a dress to which they had no just claim. Hero worshipers are much given to making such false estimates of departed greatness, and to representing that fidelity to truth and morality which, following the example of Holy Scriptures, paints illustrious men just as they were. In view of this bad habit it is refreshing to find the *Atlantic Monthly* approving Mr. Lodge for "looking truth in the face" in his "Life of Daniel Webster," with respect to the personal faults and public errors of that great man. It properly claims that Mr. Lodge "helps morality by briefly recognizing the historic fact."

"What demoralizes young men is the discovery that the weaknesses which damn the memory of unpopular men become venial foibles in heroes, and gradually so diminish in the report of successive generations that they are at last plausibly (?) forgotten." To this sound remark it may be farther said, that a writer who, by concealing the vices of a libertine, a drunkard, a spendthrift, or a dishonest man, within brilliant robes woven out of his great performances, tries to make him an object of unqualified popular admiration, is himself guilty of immorality.

The Autobiography of the late Anthony Trollope contains a passage well worthy the consideration of every young man and woman. Here it is: "The regions of absolute vice are foul and odious. The savor of them, till custom has hardened the palate and the nose, is disgusting. In these he will hardly tread. But there are outskirts on these regions, in which sweet smelling flowers seem to grow and grass to be green. It is in these border-lands that the danger lies." This is true, and it is also a truth not to be gaudied that at the entrance to these border-lands Satan stands robed as an angel of light, to woo the young, with flattering words, to taste, not the vices, O no! but the seemingly harmless pleasures of sin. It is not to drunkenness, but only to the single glass of sparkling wine that he invites; not to the abode of avowed profligacy, but to the parlor cotillion; not to the gambling table, but to the friendly game of cards at some private residence; not to the companionship of prodigals, but to the fascinating theatrical performance; not to the crime of absolute dishonesty, but to some hidden trick of trade or speculation. It is only to a little thing, a momentary indulgence, the plucking of a rose within the charmed enclosure, that the hypocritical devil tempts. What he really seeks is to make the tempted one false to himself, to duty, and to God. The prize the tempter wants is that soul's innocence. What the tempted one needs in that critical moment is incorruptible loyalty, proving itself true in a little thing; power to stand immovable against the beginning of evil, to refuse to take one step into that border-land whose farther side is hell.

SIX YOUNG MEN.

Natural qualities have something to do with the business success of a young man. A pleasant address and a kindly manner will always be found important elements in securing popular favor and advancement. But these are not the most effectual. A good position in life will not often come by accident, and certainly it will not be retained unless the occupant is fully equal to the place. It is not a happy address or a vein of good luck which secures to men their success in life. Men reap the harvest of their early sowing. If no seed is sown, no harvest will come to the sower. One of the most interesting and profitable of volumes for our mature lads to read would be, if they could have it, an account of the early struggles of our leading merchants and many of our most successful professional men; not so much the history of their final triumphs, and the large pecuniary results attending their business experience, as the story of the obstacles that were overcome in their boyhood, their efforts to secure an education, their faithful adherence to lessons of morality and piety inculcated in poor but pious homes, their total abstinence from alcoholic drinks, from gambling, and even from innocent but expensive pleasures—such records as these would afford wholesome examples both for imitation and inspiration.

Something more than a half century ago, among more than a hundred workmen in a mill, in Lowell, were six quite young men. They were all members of families in straitened circumstances. One of them, a fatherless lad, had been forced to support himself from his sixth year. Their opportunities for schooling had been of the most limited character. They were boys of good principles, and as it always happens that like attracts like, they were drawn very warmly together. They had, perhaps, to an outward observer at the time, as small a prospect of advancement, of wealth, and of a recognized social position, as any persons connected with the establishment. They formed among themselves a society for mutual improvement, obtained instructive periodicals and books, and devoted all their leisure hours to intellectual improvement. They kept this idea constantly with them. While faithful in the discharge of their duties in the less remunerated portions of the work upon which they were engaged (thus winning the confidence and esteem of their overseers), they were in every practical way availing themselves of the means within their power to prepare themselves for something better. These lads had little time, and less desire, for the fictions and light reading of the day. Their life had a definite plan, and they had the good sense to see that it could not be accomplished except in the use of the appropriate means. With this end in view, these young men studied the volumes throwing light upon their mechanical work, and even the dry text-books of science, with all the avidity with

which the unfortunate lads in our day devour the sensational papers and novels that cover the counters of the newsdealers.

With the moral character developing at the same time with the intellectual, with good habits and marked diligence, only one thing could be expected to result, and that did follow. These six young men were constantly advanced in position, and out of all the one hundred and more, these youth, overcoming all the limitations of their childhood, became ultimately the heads of separate mills, with hundreds of employees under their care. The lad who had taken up the burden of life at six years of age, after he had wisely married a lady every way worthy of him, and who made his home a benediction to him all his life, felt that he was not entirely prepared for all the demands of a large manufacturing institution upon his chief manager; so his wife returned for a time to her home, and he devoted himself to the practical study and work of a civil engineer. Nothing of all this careful preparation was lost. Young men should never forget this, that they will surely reap what they sow, both in kind and in breadth. We well recollect the vain regrets of a young American physician during the Franco-German war. He could have been sent to the French or German hospitals by citizens of New York—an experience that would have been invaluable to him—if he had but availed himself of the opportunities enjoyed in college for learning these languages, and had been able to speak them.

Four of these six men, at least, became the treasurers of large manufacturing establishments, with generous salaries. But where were the scores of other young men who began life with them, some of them with much more favorable opportunities? We became intimately acquainted with the gentleman whose work-day life dated so far back into his childhood. The city where he resided in his very pleasant home had no more respected or trusted a citizen than he. He was an honored officer in the church of which he was a devoted member. His cultivated tastes not only enabled him to enrich his hours of leisure with works of art, and science, and literature, and to enhance a thousand-fold the enjoyment of a European tour, but enabled him, also, intelligently to interest himself in the intellectual improvement of the city where he dwelt, and to preside over its growing public library.

We know not the later history of the companions of our revered friend. But, in his instance, life ripened to its close and took on, as does the golden harvest, the hues of heaven as its fruit was about to be gathered into the upper garner. For many months he continued his active relation to business, knowing that at any moment he might drop the mortal, for the immortal, life. Just as faithful was he to duty, just as interested in public affairs, just as genial among his friends, just as sweet in his family circle, as if no cloud overhung his horizon. Everybody that knew him could see that his preparations were all made for the longer journey before him, while he lingered cheerfully in his earthly home. He could hardly be said to have died. It was as near as possible to a translation, save that his dust was left behind. Without any marked premonition, save the general intimation of which he was conscious, he suddenly gasped and ceased to breathe. "He was not, for God took him." A beautiful and true life, not an accident, but a result, crowned with an immediate immortality—such was that of the diligent, studious, earnest, devout lad of the Lowell mill.

We relate these actual incidents as illustrating, better than anything that could be written, the true elements of the highest and most permanent success on the part of young men just entering upon business life. "Be not deceived; God is not mocked. Whatsoever a man soweth, that shall he also reap."

THE METHODIST QUARTERLY.

The editor furnishes a review of an article in the *North American Review*, entitled, "Science and Prayer." With characteristic conclusiveness he answers Mr. Wakeman's objection to the Scriptural representation of God as in the form of man; and to the variability of the laws of nature alleged in miracles by showing that there may be a change in the particular course of events under the law. He shows that foreknowledge does not render prayer a useless exercise, since prescience is not causative, and good and evil are suspended upon man's free, alternative choice. He accepts the prayer-gauge as pertinent to our times when it comes to him as it did to Elijah as a divine command accompanied by the gift of faith. While he does not deny the possibility of "faith-

cures" of a miraculous nature, he believes that they are abnormal and extraordinary, and that they cannot be reduced to a law like the forgiveness of sin.

Dr. W. F. Warren shows that the "Earliest Creed of Mankind" is not feticism, as the evolutionists teach, but that the primitive races, like several modern barbarous tribes, had clear conceptions of high theological truths. This he proves from the concessions of evolutionists. Thus he shows that the debased religions are degenerations from the true knowledge of God, reversing the boasted law of evolution from the lower to the higher. Men started with a correct theology and fell away from it. The article is the product of great research in the field of comparative religion, and evinces an acquaintance with the latest researches in this department.

Bishop Hurst traces from the beginning "Our Periodical Literature." He shows the great value of our monthly and quarterly literature as now indexed in the great work of Dr. Poole. Many of the serials on our book shelves without an index are like a full safe without a key. We hail Dr. Poole's Index as the key to untold treasures. We are also glad to note that the *Methodist Quarterly* is soon to have an index of its own, at a trifling cost, accessible to all who cannot afford the ponderous volume of Dr. Poole. This will be a new motive for subscribing to this periodical and for binding up its numbers, instead of selling them to the rag-man.

"The Letters and Memorials of Jane Welsh Carlyle," wife of Thomas Carlyle, are reviewed by Prof. Morgan Calloway, jr., of Emory College. This review is especially interesting to those unfortunate ladies of culture whose literary aspirations have been crushed down by the stern necessities of making bread and darning the stockings of literary husbands more in love with authorship than they are with their wives. Thus the life of this eminent woman was shadowed by secret sorrow unrelieved by any reference to the grace of God through faith in Jesus Christ. This paper is admirably written, lifting the veil just often enough to awaken the reader's desire to read the entire volume of letters and memorials.

"The Administration of Discipline," is the theme of Dr. W. N. McElroy, in which he discusses the authority of church government, its limits, the qualifications of the true administrator, the manner of conducting a church court, which may be made the most reliable of all courts. As God is the author of human society, so He is the author of human government by which it is conserved. So, if it is God's will that there should be a visible church, it is His will that it be subjected to rules and laws which imply executives and ecclesiastical courts. The writer gives many valuable hints on the subject of church trials, which are well worthy the attention of all our pastors. The tendency of our age is toward laxness in discipline, which, we fear, will result, at last, in the entire removal of the line-fence between the Lord's vineyard and the devil's common.

Dr. Abel Stevens presents some solutions of "The Problem of Our African Population." The negro population, without the aid of immigration, is outstripping the white race. In eighty-one years it will be larger than our whole population at the last census. What is to become of them? The answers are, first, voluntary colonization in Africa, which is just now being opened to the Gospel and civilization; secondly, southward migration into Mexico and Central and South America, and intermixture with the present mixed races there; lastly, amalgamation with the whites as the African shall rise through education and wealth. A good word is spoken for Bishop Gilbert Haven's advanced views and his prophecy that an African lady may yet preside over the White House as wife of the President. Dr. S. urges the removal of all political grievances of our colored people, all social and ecclesiastical disparagements, and especially the "color-line" in our church work.

Dr. D. A. Whedon, of Bristol, R. I., begins the refutation of a "Probation After Death." He fortifies the doctrine of eternal punishment by a historical argument drawn from the Jewish writers, the early Christian fathers, and the testimony of the martyrs. He examines the Scriptures adduced in proof of probation after death, and dwells extensively on 1 Pet. 3: 18-20. He then shows that probation is limited to the present life, adding numerous Scriptures which imply this limitation. The decisions of the day of judgment are based only upon the deeds of this life. This timely article should be carefully studied by all who would know the Scriptural grounds of the orthodox faith on this point.

The life and character of a distinguished layman, Dr. Eliphalet Clark, of Portland, Me., is presented by Dr. H. B. Ridgway. The portrait of Dr. Clark adorns this number of the *Quarterly*. He is a conspicuous illustration of the results of early piety, entire Christian consecration and persistent application to his profession, ever welcoming new discoveries. He was equally eminent as a physician and a philanthropist, a friend of the church and a patron of her literary institutions, to one of which he bequeathed the accumulations of his long life. There is room in Methodism for many more such men.

The Synopses of the Quarterlies, the Foreign Literary Intelligence, and the Book Table are filled very largely with items of interest to theologians. This is a good time for our preachers and thoughtful laymen to subscribe.

BRIEF MENTION.

Couples, Upham & Co. publish a new edition of "Review of Life-Insurance Investments," by George W. Warren. This is a sensible and practical discussion of a very important matter, equally interesting to the business and professional man.

None of our ministerial readers will fail to discover the bright article, on the sixth page, entitled, "The Carpenter and His Tools." It really looks as if the writer had some persons in his eye.

Rev. Paul Pastnor, of Burlington, Vt., issues very neatly, publishing the work himself, a little square pamphlet, entitled "Plato's Republic: A Critique of Pure Unreason." It is a curious piece of literary caricature, worked up with considerable skill.

We are indebted to our Canada correspondent for a copy of the Annual Report of the Auxiliary Missionary Society of the Toronto Conference, of the Methodist Church of Canada. The Indian missions form the largest portion of the field of operation of the Society. In addition, there are interesting French Canadian missions, and a mission in Japan under the care of the Board.

The Missouri Pacific Railway Co. issues a very neat little manual, showing, by single colored tables, the financial, social, educational, and industrial condition of the States of Arkansas and Texas. It will be specially valuable to emigrants and investors in Western lands and products.

We have received a very neat calendar, with abundant illustrations and well-selected miscellany, entitled *El Anuario Metodista*, Mexico. Imprenta De La Iglesia Metodista Episcopal. Calle De Guano No. 6. It is an excellent missionary tract as well as a neat almanac.

Rev. J. E. Hawkins writes from Stafford Springs, Conn.: "Rev. Erasmus Bentor, a superannuated member of the N. E. Southern Conference, died at his residence here yesterday, Jan. 24, aged 79."

Do not send church news in marked papers. It will be very likely to be overlooked. We have not time to review such matter. Send, written out, just what is to be inserted. We are always glad to receive notes from the churches.

The New Bedford Mercury contains a report of an instructive temperance address delivered by Rev. J. B. Hingley, of the Allen St. M. Church, with an original paper by the speaker read, founded upon an Eastern legend, entitled, "The Tale of the Amiable Man." The moral of it was very apparent and applicable to the theme and the hour.

Thursday of this week is the day of prayer for colleges. If no public service is held in the church, no more appropriate place for such prayer than the family altar can be found. With our many academies and colleges, our Methodist people should be ready to offer tender and hearty prayers for the blessing of God upon the hundreds of instructors and thousands of students.

A new and very attractive way of advertising is practiced by Chas. A. Smith & Co., the long-established firm of merchant tailors on School St. They forward to patrons a very handsomely-printed quarto publication, with ornate covers, and a fine variety of well-executed cuts, with tasteful selections from good writers and appropriate original articles. We suppose we owe our copy to the politeness of Mr. C. G. Bates, of our Winthrop St. Church, a member of the firm.

The story of Dr. John Hall, told by our correspondent, "Norman"—"From the Metropolis"—is true substantially, but the incident occurred in one of the Presbyterian churches, not far from where Dr. Hall was preaching, and not in Grace Church on Broadway. We heard the Doctor relate himself, in a particularly mirth-provoking manner.

The ladies of the Methodist Women's Home Missions have established an organ, bearing their own name. It is published in Delaware, Ohio, and is edited and published by Mrs. H. C. McCabe and Mrs. S. W. Thomson. It is a neat little paper of eight pages, of the same form as the *Heavenly Woman's Friend*. Subscriptions will be received at 25 cents a year. Where ten copies are taken, an extra one is sent to the agent. The first number is well filled with interesting illustrations of the important work at the South and West upon which the Society is engaged.

The Victoria (Philosophical) Institute, of London, publishes an able address made at its late session, Jan. 21, by Sir E. Beckett, Bart. Q. C. He dealt with the question, "How did the world evolve itself?" It is quite a searching criticism of the theory of Mr. Spencer, and a vigorous defense of the supernatural origin of the universe and its inhabitants. The address is a valuable addition to our apologetic philosophical literature.

The National Temperance Society, New York, has just published in pamphlet form "A Blessing and a Curse"—a late address by Canon Farrar, of great interest and power. It is a striking presentation of the evils which attend the liquor traffic as related to the home, the church, and to society at large, and it is a most eloquent, effective plea in the name of Christ and of humanity for abstinence, and for moral, earnest effort on the part of all Christians especially, against the destructive drink system.

This note, which is so smoothly written that the surprised compositor will be inclined

to suppose it is inscribed by another hand, owes its superior distinctness to a box of the "Imperial Pen" and an "anti-nervous" handle (the portion near the pen being covered with a wrapper of India rubber), handed to the editor by Mr. Tower, of the firm of Carter & Tower, the well-known stationers. If any one has anything to write, it is simply a delight to place it on paper with a pen that has so much of the feeling and action of the quill of a former day.

Rev. Dr. R. M. Manly, formerly of the Vermont Conference, but for many years a resident in Richmond, Va., and now at the head of the normal school in that city, is spending some time at the North with his brother-in-law, Rev. M. Emory Wright, of Rosindale. Dr. Manly has been suffering in his health, and is now under treatment with good promise of improvement.

There has certainly one white young lady entered the Gammon Theological School at Atlanta, Ga. The little lady, will, however, have her preliminary training in Dean Thirkield's family, largely at first, under the affectionate instruction of her mother, Mrs. Wilbur P. Thirkield, better known and loved by many of our readers as Mary, the daughter of the late Bishop Gilbert Haven.

There are at present in the city of Paris one hundred and one Sunday-schools under the care of eight different Protestant denominations or organizations. These schools have for scholars 3,433 boys and 3,951 girls. There are 305 male teachers, and 518 female. The International Lessons are used in a majority of these schools. In twenty-five of them teachers' meetings for the preparatory study of the lessons are regularly held. A general meeting of all the officers and teachers is held once in three months. In all France there are 1,115 Sunday-schools. There are scattered throughout 83 Departments. There are only three Departments where no Sunday-school exists—Corsica, Cantal, and Mayenne. Of the whole number the Reformed Church has 739; the Wesleyan 54; the Baptist 16, while the others are divided among some ten other Protestant denominations.

The committee on the Centenary, provided by the Troy Conference at its last session—Messrs. Meredith, McKown, Burdick, Marshall, Wentworth—met on the 16th, and selected out of the objects suggested by the bishops, two, to be recommended to the consideration of the Conference in April next, namely, education and superannuates. They recommended dividing the funds raised for education equally between Syracuse University and the Conference Academy. It was voted to recommend the raising of \$150,000 as a centennial jubilee offering, an average of a dollar a head to the Methodist population of the territory. Also, to devote the four last months of the year to the holding of meetings in every charge and appointment in the Conference under the direction of the presiding elder, assisted by a committee of two preachers and two laymen in each district.

Rand, Avery & Co. have in press a work of fiction, written by one personally familiar with the subject, involving the nature and results of Mormonism. It will be fully illustrated, and will be a subscription book. The publishers hope it may prove to be as powerful an element in awakening the community to the perils growing out of this polygamous and law-defying body in the centre of the Republic, as Mrs. Stowe's "Uncle Tom" was in arousing an anti-slavery sentiment throughout the land.

We acknowledge the reception of a neatly-printed and illustrated pamphlet, bearing the compliments of the city of St. Paul, Minn., giving an account of the grand opening of the Northern Pacific Railway, and the celebration at St. Paul, the eastern terminus, last September. The road has, in the late financial panic, dissipated immense fortunes invested in it, but it is of itself no less a grand undertaking, boldly carried through and ultimately to be a great commercial thoroughfare. The record of the College of the Holy Cross, with the cuts of the chief public and private buildings of note in the city, makes an attractive and interesting document.

Dr. W. H. De Pay has a remarkable encyclopedic genius. For years he has gathered the valuable denominational and general miscellany which has made the annual *Methodist Year Book* so valuable, in addition to the more elaborate and remarkably popular two-volume *Cyclopedia*, issued from the Book Room. For the present year a memorable era in the history of the denomination in this country—he has prepared a much more elaborate work. It is entitled, "The Methodist Centennial Year-Book for 1884, the One Hundredth Year of the Separate Organization of American Methodism." 12mo, 480 pages, \$1.50. Its calendar includes a vast amount of interesting denominational and general statistics, and is replete with all important statistics, incidents, institutions of Methodism, at home and abroad, with a very complete and able paper by Dr. Abel Stevens upon the organization of the Methodist Episcopal Church. Every Methodist family will want the book.

A new monthly magazine issues, under excellent auspices, with the opening of 1884, in our city. It is entitled the *Bay State Monthly*, and is devoted to historic events, and to discussions and papers upon important topics of present interest. The editors are Hon. Thomas W. Bicknell and John N. McClintock, etc. The first number has a very attractive appearance as to paper, print and general arrangement. It is illustrated with a fine steel engraving of Hon. Marshall P. Wilder, of whom a sketch is given by John Ward Dean. Dr. Green contributes an interesting paper upon "Old Taverns and Stage Coaches of Groton." Editor Bicknell writes upon "The Family Emigration to New England." Hon. Mellen Chamberlain upon "An Incident of 1883." Col. Thomas Cheney upon "The Railway Mail Service." The magazine is published by Bicknell, McClintock & Co., 16 Hawley Street. \$3 a year.

A telegram as we go to press brings the following painful announcement:

Professor F. A. Robinson of the Portland Custom House, died yesterday in Decatur, Me., aged 50 years. He was for many years professor in the Maine Wesleyan Seminary and Female College, and a representative member in the legislature, and was identified largely in the interests of the Methodist denomination in this State. The cause of his death was probably a cancer in the stomach.

Of blessed Methodist lineage, a graduate of Wesleyan, class of '49, an able teacher and professor, a thoughtful and instructive preacher, a man of high and manly character, the centre of warm home affections, his loss will be deeply lamented, but who can tell the gain of the departure to himself?

ness have they come to help others, and the little, patient, suffering blind children, will rise up to call blessings upon those who give but "a cup of cold water" in His name.

Education for January and February has for its steel engraving a portrait of Dr. Roy D. Brown, Ph. D. Its chief papers are, "The Normal School Problem," by Prof. H. M. Woodward; "Notes on the Origin of the Italian Language," by E. C. Hewitt, LL. D.; "Music in Public Schools," by Prof. H. E. Holt; "The Teacher's Influence," "What Has been done for Education in the United States," by Hon. John Eaton, LL. D.; "The Imagination," and "The University," with suggestive editorial notes and a valuable collection of the chief books published during the past year.

Our excellent editor of the *Central Advertiser* hardly ever misses an opportunity to take some of the rest of us—but he did last week, and it is a solace to us to notice it. He speaks, in one of his bright notes, of Rev. Dr. Duryea as "a Baptist divine," and attributes his somewhat remarkable letter in a late issue of the *Independent*, in which he affirms that "the Lord's Supper is not an ecclesiastical service," to an effort to rid the churches of close communion of some of its difficulties. You have certainly entered the wrong way this time, esteemed Doctor. Dr. Duryea is a Congregationalist. The case is worse than the editor supposed!

A new feature will be introduced this season into the Boston Monday Lectureship. Besides the prelates and lectures in the usual form, there will be interludes, consisting of replies to at least twelve questions each Monday on topics of public importance. These inquiries will be selected from those received by Mr. Cook in his lecture tours east and west, as well as those placed in a question-box to be kept open in Boston for the use of the audiences assembling at Tremont Temple. Including the prelates, which, as heretofore, will be on the foremost current topics of reform, and the lectures, which will treat in a continuous way the most important subjects of contemporary theology, philosophy and science, there will be four hundred and fifty on each occasion, two at length in the prelude and lecture and twelve briefly, in reply to questions. In the lectures on Progress and Theology, Mr. Cook will contrast the Broad Church and Evangelical leaders and systems of thought in England, Scotland, France, Germany and the United States, especially in relation to the current discussions concerning probation and inspiration and comparative religion. He expects that the so-called New Departure, as well as the English Broad Church, will receive attention.

The assistant behind the veil inserts an extract from a friendly letter, in the editor's column:

"DEAR ZION'S HERALD: I want to write you a little letter which your editor can see only in print. I have just returned from a tour, 16, have cut out two slips to send to friends, sent \$1 to one of the benevolences you represent, and written three cards to make inquiries concerning things you mention, and saved two articles for your meeting-use. I feel just like asking you, dear old Herald, if you know what the wrong leaders who are issuing, and how your weekly visits delight so many hearts."

"I wish all your readers might have the privilege of stopping one night in a delightful home in Newton Centre, and of enjoying there the morning and evening family devotions. The workers know at heart, and save the secret of your success. It has been our privilege to be there many times in the last twelve years, and we always feel refreshed and inspired for new efforts. We always come away feeling this is truly a Christian home."

"As we read in your columns the item stating that \$40,000 were given to form an Emma Spaulding Huntington professorship in Boston University, we prayed that her mantle might fall on the young ladies who had that institution. That sweet face ever lingers in our memory, and we are sure that beyond the eventful door she has passed, she has left a noble ministry, and that her earnest spirit and busy intellect find constant employment and development in heavenly mansions. Appropriately is her name associated with such an institution, and with all her friends we rejoice that it is so perpetuated."

The singular source of comfort, or means for dissipating distracting thoughts, chosen by the clergyman of the St. John's Episcopal Church, Jersey City, who was the innocent occasion of the sudden death of his wife some time since, will probably add to his burdens rather than diminish them. To drown his sorrow he frequented the theatre and other places of amusement, to the great scandal of his flock, who began to make it a subject of conversation. Mr. St. John, the clergyman referred to, took the subject into the pulpit, and explained his strange proceedings as a measure to which he had resorted to find relief from painful remembrances of his sad domestic calamity. This certainly is a new gospel for the afflicted. If the theatre can cure an aching heart, or a harassed mind, better than the immortal hopes revealed in the New Testament and the direct benedictions of the Comforter Himself, we have done injustice to the power of the Gospel of the Son of God. But the experience of nineteen centuries disproves this. The Gospel has never failed a troubled heart that has trusted in it. Thus Paul exulted in its wonderful power to console: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

We once listened for hours, with unflagging interest, to Mrs. Rebecca R. Pomroy, now matron of a home for orphan girls in Newton, while she narrated her experiences as an army nurse, how providentially she was called to the work and sustained in it, and particularly the incidents occurring while she was a nurse in the family of the late President Lincoln. Out of this portion of the story we made an editorial some time since, showing the divine spirit of this honored chief, and his appreciation of the privilege of prayer and the supports of religion during the hours of anxiety when terrible battles were raging. We hoped then these tender recitals would be preserved in some permanent form. This has been done. Miss Anna L. Boyden, from the lips of Mrs. Pomroy, has compiled a very interesting and profitable volume entitled, "Echoes from Hospital," and has had it published by D. Lothrop & Co., and is for sale at the Congressional Publishing House, Beacon St. Copies bought here will secure for Mrs. Pomroy some personal advantage from her book. We trust many thousand copies will be sold. It gives a vivid view of hospital experiences during the war, and is, in addition, an eminently devout and spiritual record of consecrated and fruitful services in the Master's vineyard.

Since writing the above, Mrs. Pomroy had quite suddenly at the Orphanage in Newton. A ripe sheaf has been gathered into the heavenly garner. Rarely does a human life illustrate more fully the power and the beauty of holiness.

ERRATUM.—In Rev. W. M. Thayer's article, last week, on our second page, for 14,000,000, read 1,400,000 acres.

An intelligent traveler in China writes in an interesting letter published in the *Daily Advertiser* of last Wednesday, the following unprejudiced testimony to the mission work generally in that empire, and to Mr. W. C. Hart in particular. It will be read with interest:—

"I have seen quite a number of missionaries in China, and have received valuable courtesies from them, but of their work I have not seen enough to enable me to form a decided opinion. I believe, however, that they are accomplishing an immense though silent work. They learn the language, both written and spoken; they talk to the people in some instances every day in the week; they translate and print the Scriptures, religious books, and also text-books, elementary and scientific; they have schools for native children, with native assistants; they make excursions through the interior, teaching and distributing books; and the Protestant missions alone have hospitals. I have heard very favorable opinions expressed concerning many missionaries, both as to their fitness and as to the results of their labors. Mr. W. C. Hart, of the Methodist Episcopal mission, does not find it an easy matter to obtain land even for a hospital at Nankin. He is, however, quite resolute about it, and intends to have one built within a year from next first of January. He is superintending the mission at Chin-kiang, Kiangsu, Wuhu and Nankin, the last hardly established as yet. Mr. Hart has been in China eighteen years, speaks the language, and is acquainted with its literature. He is able, devoted to his work, enthusiastic, and, what is a man of excellent sense. Mr. Hart needs about \$20,000 more money. No better use of such investment in the whole missionary field can possibly be made."

We had pleasant calls at the office from Rev. Dr. J. T. Edwards, of Chamberlain Seminary, Western New York, who has been visiting his friends in Rhode Island, and Mr. H. K. Carroll, of the Independent, who has made a short visit with his brother, the pastor of the East Weymouth M. E. Church. Mr. Murphy also called, the well-known apostle of gospel temperance in this country and Great Britain. He is now laboring in Grace Church with Dr. Bolton, making a profound impression. He fairly awakened every arena corner in the Presbytery Meeting with a rousing address on Monday morning.

Dr. W. R. Clark discussed, in the Boston Presbytery Meeting, in a most exhaustive way, and in a singularly clear, conclusive argument, the case question as related to the M. E. Church. It carried the convictions of the meeting, and there was a unanimous call for its publication in the *Christian Advocate*, in order to secure for it a wider hearing.

In another column will be found the programme, with full list of appointments, of the dedicatory exercises at the People's Church, beginning Feb. 10.

Swedish Work in Worcester.

Sunday, Jan. 13, was a day long to be remembered. Having heard several good reports from the Swedes in Worcester, and having formed an acquaintance with Rev. D. S. Sorlin, I was providentially led to visit him and his people. And for the benefit of the many readers of the *HERALD*, and especially any who may be saying in their hearts, "or 'Methodism is not what it used to be,'" etc., I am led to give the impression I received by my visit.

I arrived in Worcester on Saturday, at 6.15 P. M., and was met at the station by Rev. D. S. Sorlin's son. I had just time to shake hands with Bro. S. and his assistant, Bro. Ojorholm, who were both going away to preach, Bro. S. in Providence, and Bro. O. in Gardner. We soon found ourselves at the parsonage where we received a right royal welcome from Sister Sorlin, who is a real "mother in Israel," and a "helpmeet" for our beloved brother in his abundant labors for the temporal and spiritual welfare of his people. I attended the closing service of the Week of Prayer, Saturday evening, when a local preacher delivered an excellent Gospel sermon to about two hundred hearers.

Sunday morning we went to Quinsigamond, early enough to attend the class-meeting, where there were nearly one hundred present; and although the speaking was voluntary, not a moment was lost, and such testimonies we shall never forget. It is not necessary to undulate the language to catch the spirit. One native of Armenia who was present, in broken English, but with heavenly radiance on his countenance, gave a joyous testimony to the "Gospel of Jesus Christ's salvation."

At the time appointed for the preaching service the hall was packed with a very intelligent audience of about 350, most of whom were Christians. At the close of the sermon the Sunday-school, nearly two hundred strong, immediately gathered, there was preaching again at 7.30 P. M. in the third hall, with a seating capacity of five hundred. Every available seat was occupied before the time of opening. The platform also was filled, and yet many had to stand up during the entire service. But what made the deepest impression was that every Christian, as soon as they came in, and before taking their seats, knelt in silent prayer. And when the service was opened and the preacher said, "Let us pray," the audience again knelt, and a very large proportion of the remaining ones bowed their heads and covered their faces. Such attention they gave to the sermon that it seemed as though every heart was yearning for the "bread of life."

May God bless this people and their indefatigable pastor, who is "in labor more abundant." The year just closed has witnessed a most remarkable revival, and yet it seems as though the work had only just begun. Bro. Sorlin is one of the first fruits of our mission work in Sweden, and one of the first Methodist preachers licensed in Sweden.

In closing, permit me to say that if these lines should be read by any pastor who has a "hard field," "a poor charge," etc., and who is almost discouraged, let him take a trip to Worcester and spend a Sunday with the Swedish Methodists. Ask Bro. Sorlin to give you a history of his early work as a pioneer Methodist preacher, his trials and triumphs, and your soul will be refreshed, and you will go back to your charge with new faith and hope and love to work and win for the kingdom of Christ to the glory of God the Father. E. C. CHARLTON.

Note From New York.

Let me correct some of the errors of your New York correspondent. Had the writer been an impartial correspondent, he might have written:—

1. That during the two years that Dr. Newman has been in the Madison Avenue Congregational Church, the income has met all current expenses, and that with but one extra collection; that \$2,000 have been expended for repairs and improvements on the church; that for the first time in the history of the society, collections have been taken for missions and the Bible cause; and that the Ladies and Pastors' Aid Society have on hand over \$5,000, to cover a floating debt of that amount which Dr. Newman found when he took the pastorate.

2. Your correspondent might have informed your readers that while during the past year fifteen letters were given to persons, most of whom left the city, seventeen persons joined by letter and twenty-five by conversion; that

from one to two hundred persons attend the weekly meetings, and over four hundred are present on sacramental occasions, and this out of a recognized membership of five hundred.

3. It would have been a pleasant task to communicate that this winter our church is employing three ladies as Bible readers who visit from house to house, and that a loan fund has been created for the benefit of the worthy poor.

4. And as to the recent excitement, your correspondent, had he liked fair play, might have given you these facts: that the "leading member," after his uttermost efforts to get his sympathizers present, received but eighty-six votes out of one hundred and nineteen; that the two deacons whom Dr. Newman favored, who are old and honored members of the church, were defeated by the men's sympathizers because in a deacons' meeting they had voted against him; that after he had offered his offensive resolution, the people laid it on the table by an almost unanimous vote; that the next night our trustees met, and eight of the nine voted our pastor a letter repudiating the improper resolution, and requesting Dr. Newman to remain their reverend and beloved pastor; that the trustees gave him a reception on last Tuesday night, at which over five hundred persons were present, representing more than five-sixths of the pewholders, and all this in approval of his pastorate and in condemnation of a man who would ruin the church of God when he found he could not rule it.

ONE OF THE DEACONS.

TO THE METHODISTS OF MAINE.

DEAR BRETHREN: In another column you will find the "case" for Temperance Convention, to be held at Augusta, Me., Feb. 6 and 7. Never, in the history of the cause in this State, has there been a more important crisis than the present. The question to be voted upon next September is one of the most important that has been presented to the electors of Maine for many years. The moral, religious, physical and financial interests of the State are involved in the decision of this question. It addresses itself to the heart of every Christian. To decide this question in favor of right, partisan interest, personal prejudice, and more political considerations must be laid aside. This question rises above all party politics. All, of whatever political party or religious creed, should throw their influence in its favor. I hope that the Methodists of Maine, who have always been abreast in this cause, will not now be found in the rear. We must consult, to devise plans, to pray, to encourage each other, to "take measures to bring the importance of this subject prominently before the people." I hope as many of the ministers and members of our church as possible will be present and aid by their counsel and prayers. I see that several ministerial associations are to be held in the week as well as at the convention Wednesday evening and during the day on Thursday. May the good Lord give us the victory!

D. B. RANDALL.

NEW ENGLAND CONFERENCES.

All have now entered on their fourth quarter of the Conference year, the time within which many collections are taken. We would earnestly urge every pastor to see to it that his full allotment for the support of the bishops and for General Conference expenses be taken. At the Conference of 1883 church members were received from headquarters showing that all our New England Conferences had come very far short in these collections, and appointments were made to each, showing how much would be expected for this year.

These circulars were referred to committees, and the action taken may be seen in the Minutes of each Conference. The New England Conferences are able to do all that is asked of them in the matter. We hope each pastor will feel in honor bound to do his part.

The Churches.

(See, also, page 8.)

MASSACHUSETTS.

New England Conference.—Rev. W. R. Clark, D. D., presented a very able and searching paper on "Caste in the M. E. Church." It was a most admirable arraignment of the "color line" policy of our church. Francis Murphy also addressed the meeting.

Boston, Temple Street.—Francis Murphy began a series of nightly Gospel temperance meetings last Sunday evening.

Bromfield Street.—The pastor is the happy father of another boy (Oliver) born on Monday morning last. Congratulations.

Winthrop Street.—Jan. 23, the junior class of the Theological School of Boston University was highly entertained by the ladies in the vestry. Twenty-five were present and a very profitable evening enjoyed. Other similar gatherings are planned by other churches.

Dorchester.—During the pastorate of Rev. F. Furber, thirteen years ago, a great revival gave to the society many of its present leading citizens. He has recently returned to make his home among his former parishioners and has built a house just across the river in Milton. Mr. and Mrs. Furber are held in high esteem by this people. On Nov. 12, they were visited by nearly seventy-five of their friends of this church. Rev. J. W. Johnston, the present pastor, for the company, surprised them by the presentation of a costly French cathedral clock. The evening was passed in delightful social intercourse.

Milbury.—Since the Week of Prayer there have been extra meetings, and several precious souls from the Sunday-school give hopeful evidence of being converted.

Dedham.—Jan. 6, six were received in full. In temporal affairs this people are a model in several respects. The treasury is well filled and the debt diminishing. A good sexton affords a warm church on cold Sundays. At the social gathering on New Year's night the Sunday-school superintendent was presented with a copy of New Testament Notes, the pastor with an overcoat, and his wife with an elegant easy-chair. The children were not forgotten. Gen. J. L. Swift gave an interesting temperance lecture, Jan. 20.

Lovell, Central.—Special revival services for three weeks past have been attended by very gracious results. Dr. Bolton, of Grace Church, Boston, preached on Saturday evening and at Worthen Street, Sunday.

Springfield, Grace.—Rev. S. M. Sayford has conducted a series of special

services with Bible readings of much interest. Fourteen seekers were at the altar at a recent service. Mr. H. M. Moore, of Somerville, conducted a very effective service on a recent Sabbath morning.

Boston.—Dr. Bolton and family entertained at the First M. E. Church parsonage, Temple Street, on the evening of Jan. 22, the junior class of the Boston University School of Theology, made up of young men from every part of our land. California, Nevada, Illinois, Ohio, Louisiana, North Carolina and New York, as well as Rhode Island, Massachusetts, New Hampshire and Maine, had their representatives. Indeed, Ohio, as we understand is frequently the case with classes entering our School of Theology, had more representatives than any of the Eastern States. With vocal and instrumental music, pleasant conversation and an abundant collation, passed rapidly an evening which will be remembered by all. Bro. E. O. Fisk and wife assisted Dr. Bolton and his family in the entertainment.

Rosindale.—At the fourth annual quarterly conference held Sunday evening, Jan. 20, Dr. Mallan presiding, a very appreciative vote of thanks to a pastor, Rev. M. E. Wright, was unanimously adopted, "for his faithful pastoral care of this charge, his self-sacrificing spirit, his earnestness in carrying forward the work of the Master in the community, his unfaltering determination to relieve the church from debt under the most discouraging prospects, the sweet Christian spirit which has characterized all his dealings with this people, and for his faithful and able presentation of the Gospel of Christ." The past three years have been no ordinary ones in the experience of this society. Through the faithful and persistent labors of Bro. Wright, the church has been lifted out of a slough of Despond, and in the face of great obstacles he has succeeded in raising the crushing debt of \$10,000; and all this practically without assistance from the wealthy members of our denomination, who are usually ready to help suffering churches, but who refused to aid the church at Rosindale. All this labor has been performed by Bro. Wright without any parade or noise, and we have reason to know that he has suffered uncompensatingly, for he has been, in reality, the largest contributor to the payment of this debt, by reason of his direct contributions and the loss of salary incident to so severe a strain upon a comparatively poor community. Too much cannot be said in honor of Bro. Wright and his excellent companion. The church and the community will always hold them in grateful remembrance.

Auburn.—Alfred Hemenway, A. M., of Boston, will give the second annual course of lectures on "Principles of the Common Law," before the young women of this school, Jan. 23, Feb. 6 and 20, March 5 and 19, and April 2. Admission free. The four lectures, which last year were so cordially received, have been, by urgent request, extended to six. "We do not pretend," says the Principal, "that we have opened a 'College of Law,' as some schools would call it. We modestly hope to give our girls some notion of what the common law is, what it can and cannot do for and against them, and to clearly explain to them a few of its ordinary rules and principles."

Mansfield.—The statement in the last issue of the *HERALD* concerning the Sunday-school of this church contains mistakes that ought to be corrected. We are told that "the school is the next largest in town, while in attendance and collections it stands first." The first part of the statement is correct, but the last two specifications are both mistakes. The school, however, is in a very encouraging condition, having increased during the year from an average attendance of 65 to over 100. This vigorous young church is still full of faith (and works). The congregations show quite as marked an increase as the Sunday-school. During the last two weeks fourteen have been at the altar as seekers. Special services are now being held with encouraging results. At the recent Christmas festival the pastor was made happy by many substantial tokens of love and esteem from church and Sunday-school, which he gratefully acknowledges.

N. W. JORDAN.

NEW BEDFORD DISTRICT.

Eastham.—At this place the brethren are hard at work renovating their church edifice. They have painted the outside, plastered and kalsomined the inside, and intend to make thorough work before they get through. The work already done and contracted for on the building proper will cost \$1,000. They have \$650 subscribed, and they need \$350 more to pay all the bills. In addition to this, they are anxious to carpet the church and add a heating apparatus. They think that would increase the expenses \$500 more. Eastham raises men and women of brains and character who go out into all the land. Some of these former residents have generously remembered them. Others have not been heard from yet. "Everybody that has ever lived in Eastham ought to remember the brethren in their efforts to beautify the house of the Lord. Send your checks to Rev. S. F. Harriman, the pastor."

Pocasset.—Here Bro. Fox is finishing up his third year very acceptably, and the people say that they want the "time limit" removed so he can finish up his work and continue to bless the community.

Nantasket.—During the first two weeks of the new year eleven persons have apparently sought, most of whom have evidently obtained, the great salvation. Thirteen months ago the membership included, of young Christians, but two. Now, with the above access-

sions added to those of last winter, a decided preponderance of the adult young life in the vicinity of the sanctuary is identified with the Christian work. The social religious services, in which only three laymen formerly participated, have become the happy working-field of a band of earnest young Christians. An important change is slowly but steadily going forward here.

ANGELO CANOLI.

MAINE.

Auburn.—The new church at Auburn is well advanced. The vestry is nearly ready for use. Subscribers to the funds of the Church Aid Society are reminded that the money pledged by them is now needed to meet the bills that have accrued. They are respectfully requested to send the amount of their pledges to Geo. P. Martin, Auburn, or to the subscriber.

Rev. D. B. Randall writes: "Please say that the 'golden wedding' of Rev. Henry L. Linscott and wife will occur on Feb. 12 instead of Feb. 4, as noticed by Rev. C. J. Clark, and will be at the Methodist vestry at West Baldwin instead of at the home of the parties."

Bath.—Rev. A. S. Ladd writes: "I am glad that the friends of Rev. H. L. Linscott and wife propose to celebrate their golden wedding. Quite a large number of the younger members of our Conference, I presume, have no personal acquaintance with them. But I hope that this will not be the occasion of any indifference in this matter. If we live long enough, we shall all be old and feeble, and very likely poor, some time. It was my privilege to be their pastor some years ago, and I know them to be worthy our generous remembrance. If we can each do but little, in the aggregate it will be a great help and a lasting benediction to them."

The religious interest at Chebeague has not abated. On the first Sabbath evening of the year two seekers found salvation. A very interesting Christmas festival was held, at which the pastor, Rev. T. Whittier, and his wife were generously remembered. Among the numerous gifts bestowed upon them were a valuable Waltham watch to the former and a beautiful quilt to the latter.

Our church at Gorham realized over a hundred dollars from its very successful course of lectures. The closing lecture by Hon. J. A. Waterman, of California, was unusually instructive and entertaining. The Week of Prayer was observed, the Methodist and Congregational churches uniting on two evenings.

Rev. F. A. Robinson has been confined to his house for several weeks by serious sickness. At this writing but little improvement in his condition is manifest.

The earnest labors of Rev. M. C. Pendexter at Nightingale promises good results. The series of meetings now in progress are interesting and profitable.

Facts are Stubborn Things.

Is there anything in any of the numerous advertisements of the Royal Baking Powder to show that the Royal does not use Ammonia and Tartaric Acid as cheap substitutes for Cream of Tartar? Or is there any charge, or the slightest insinuation in those advertisements, that Cleveland's Superior Baking Powder contains anything but the purest Grape Cream of Tartar and Bicarbonate of Soda, with a small portion of flour as a preservative?

Ammonia and Tartaric Acid produce a cheap leavening gas, which is not to be compared, in the practical test of baking, with the more desirable Carbonic Acid gas generated by the exclusive use of the expensive Cream of Tartar.

Use Cleveland's Superior Baking Powder, and judge for yourself of its superiority.

Business Notices.

DRS. STRONG'S REMEDIAL INSTITUTE, SARATOGA SPRINGS.

ITS PHYSICIAN, DR. STRONG, has had a large, successful experience in the treatment of NERVOUS, FEMALE, CHRONIC AND GOUTY AFFECTIONS. Among its remedial agents are Galvanic and Faradic Electricity, Swedish Movement, Massage, Vacuum Treatment, Inhalation of compressed and rarified air; Turkish, Russian, Roman, Electro-thermical and Hydropathic Baths. — Send for Circular.

ADVICE TO MOTHERS.—Mrs. Winslow's *SOOTHING SYRUP* should always be used when children are cutting teeth. It relieves all kinds of pain, soothes the inflamed membrane of the throat, and the little child awakes as "bright as a button." It is very pleasant to the taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for all disorders of the infant. It is sold in bottles of 25 and 50 cents.

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Money Letters from Jan. 19 to Jan. 20.

T. W. Abbott, C. E. Allen, N. A. Ashburn, L. N. Burdett, S. O. Benton, L. A. Barrett, G. W. Butters, S. A. Bragg, J. A. Corey, H. Clark, T. Doney, C. B. Dunn, D. L. Denmore, J. H. Day, S. H. Eaton, P. M. Frost, R. Fuller, A. S. Flint, S. Fox, D. K. Frohock, R. Gordon, H. Gates, T. H. Haverth, S. Harding, H. N. Harburt, E. Hall, A. H. Ham, P. Hawks, H. B. Jolley, D. Jacobs, S. Leach, E. A. Lee, S. L. Lord, A. R. Lund, S. Moody, A. Mitchell, C. A. Merrill, E. C. Marshall, C. S. Nutter, N. W. Philbrook, C. A. Plummer, J. H. Pierce, L. C. Quinn, S. A. Rich, M. Randall, J. N. Robinson, J. Stevens, G. E. Smith, C. L. Sargent, W. A. Saunders, W. H. Stebbins, M. M. Sutherland, S. Smith, J. H. Stevens, M. A. Smith, O. Simmons, B. Sibley, J. H. True, E. G. True, F. White, N. B. Wood, M. A. Wheeler, W. Woods, G. G. Winslow, A. Woodard, H. Williams, P. Wright.

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Marriages.

SMITH—SAWYER.—In Winthrop, Jan. 1, 1884, by Rev. Howard C. Dunham, Wilber H. Smith, and Lizzie F. Sawyer, both of Winthrop.

TRUWORTHY—PUTNAM.—In Winthrop, Jan. 23, by the same, Monroe E. Truworthy, and Emma Putnam, both of W.

Church Register.

HERALD CALENDAR.
Meetings for the Promotion of Holiness, every Monday at 12.30 p. m. in Western Hall.
August 24, Min. Ass., at Augusta, Feb. 6-7.
Preachers' Meeting, at St. Manchester, Conn., Feb. 6-7.
Rockland Dis. Min. Ass., at East Vassalboro', Feb. 6-7.
White Mountain Min. Ass., at Lisbon, New Bedford District Preachers' Meeting, at Middleboro', Feb. 11-13.
Penobscot Valley Min. Ass., at Oldtown, Feb. 11-13.
Providence Dis. Min. Ass., at E. Weymouth, Feb. 11-13.
Preachers' Meeting, at Chestnut St. Ch., Portland, Feb. 18-20.

CONFERENCE. PLACE. TIME. BISHOP.
New England, Lynn, Mass., April 2, Foster.
N. E. South'n, N. Bedford, Mass., 4, Foster.
N. Hampshire, Manchester, N. H., 4, Hurst.
Vermont, Montpelier, Vt., 4, Simpson.
East Maine, Bangor, Me., 16, Harris.
Maine, Bath, Me., 16, Foster.

NOTICE.—Will the brethren who purpose to attend the Association at Old Town, Me., Feb. 11-14, let me know as soon as convenient? We want and are expecting a large company. Let no small matter keep you from coming.

NOTICE.—Will the brethren who intend to be present at the Portland District Ministerial Association, Feb. 18-20, please notify me by postal card? They are cordially invited to bring their wives. Brethren of other districts are also invited.

N. B. Those coming by their own teams will have to take care of them. Those coming by rail will be furnished with FREE RETURN TICKETS on all roads running out of Portland. A. MCK.

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The Family.

POEM.

BY REV. ALFRED J. MOORE.

(Read at the twenty-fifth marriage anniversary of Rev. and Mrs. H. F. Austin, at Bellows Falls, Vt., Jan. 7, 1884.)

A travelling Methodist preacher, friends,
The Discipline close at his fingers' ends,
A Methodist hymnal under his arm,
The Gospel trumpet to sound an alarm
Through the strains of time, in his right hand
pressed,

Is with us to night as an honored guest.
In passing the dread of creation plate,
In guiding souls to the heavenly gate,
In receiving least for the grandest deeds,
The travelling Methodist preacher leads.
Yet no man wears a sunnier brow
In the world than he; just look at him now!

He seems like one who holds afar
A bright crown gleaming through gates ajar,
And hears far above the world's sad cries
The angels singing in Paradise.
Who sits at his side?—that lady! She
Belongs to a race of high degree,
First in service hailed and crowned
Wherever a Methodist church is found.
It is she who, uncomplaining, roams
A homeless woman amidst sweet homes;
To the humblest duty reconciled,
A mother to every body's child;

Responding ever to demands,
Doing the work of a hundred hands,
And pouring out for the people's good
The wealth of a noble womanhood.
Smooth the path of her homeward way,
Speak her burdens when you pray,
Shield her name as a sacred thing
From the touch of slander's poisoned sting,
Angel of peace in a world of strife—
A travelling Methodist preacher's wife!

They were married once in the good old way,
Put together, and put to stay,
With hand to hand and heart to heart,
Which only the touch of death should part!
And here they are on the twenty-fifth
Return of that day, without a rift
In the marriage bond; but people will grow,
And away back, twenty-five years ago,
They hadn't as much, it is safe to say,
For they married then as they have to-day.

For they can't be beaten for size and weight,
Taken together, in all this State.
That travelling Methodist preacher's wife
Will weigh, they say, any day of her life
Two hundred pounds, not an ounce behind,
Of the primest sort of womankind.

And that travelling preacher, without his hat,
Two hundred and fifty—think of that!
The Bishop might find him anywhere,
He'll fill the pulpit, and some to spare;
But he's a lower grade of life,
He doesn't weigh any more than his wife.

They measure, to stand them just to dust,
Five feet and three inches, upwards; just
And 'tis clear to all in this happy throng
They are nearly as broad as they are long.
So we come with a sister band to-night
To fasten together hand and tight
In one round bundle of love divine,
What wasn't married in fifty-nine.

How did they come to that size and weight?
Well, that is a secret I wish to state.
They traveled these circuits round about
Where 'twasn't a mortal sin to shout,
And nothing plus flesh on a body's bones
Like grand old Methodist shouts and groans.
They shied away from their hearts' content,
And the faster they grew the farther they went.

But now these wandering Methodist hosts
Are thinner than shadows, stiller than ghosts,
Starting the meeting now and then
With an ill-conditioned and meek amen!
In fifty-nine, on the Alburgh chaise,
Our brother began to preach and—enlarge.
These grand old preachers of early days
Such multitudes turned from their evil ways
That they only stayed one year in a place;
A travelling preacher traveled then,
Delivered his message and started again;
But three years now is too short for some,
And I greatly fear that the time may come
When the church shall be honored name
OWN.

And as halting preachers we shall be known,
In eighteen-hundred Winkoski heard
From Brother Austin the glorious word.
There a multitude knew their sins forgiven,
While a new church sent up its spire to
heaven.

And the heart of my brother so ponderous
grew
His body must widen or let it through.
Then Fairfax came with two changeful years,
Marked by temptation, toil and tears;
But being content in whatever state,
He added still to his size and weight,
Nor bowed to sorrow, nor once despaired,
But should the louder the worse he fared.

At Shelburne, in eighteen sixty-two,
Some souls were won, and a baby too;
He shared to-night in his parents' joy.
A travelling Methodist preacher's boy,
That preacher's children the church despise,
Is about as true as some other lies.
Did Satan depend for seed alone
In the fields of time, from the "wild oats"
sown

By the preacher's children, there is no doubt
But that sort of seed would soon run out.
On Fairfield charge was heard the hum
Of battle with coppershield and drum;
And if ever a travelling preacher sings,
It is fighting the devil and those two things.
But amidst the noise of the hosts arrayed
Was heard the voice of a little maid,
On a bright May day in sixty-four,
When the land was covered with flowers o'er,
And the birds through sunshine singing loud,
May she find May time her whole life through,
Nor lose the spell of its strange delirium!

They call her Nellie; she's here to-night.
The church at Swanton can show to-day
Those whom my brother taught to pray.
And Benson counts him a preacher rare.
For the grand results of his service there,
Of Rutland—how much might well be said;
But we pass it by with uncovered head,
For there the form of a babe lies dead.
May its grave the first spring flowers wear,
The green grass linger the latest there,
And he calm vigils all it keep,
Who giveth to His beloved sleep!

At Greenwich, New York, the record shows
That a beautiful home for the preacher rose,
And ninety-five joined the church in full
Under my Brother Austin's rule.
St. Johnsbury and Newport also tell
How this handsome couple served them well;
And now they are building up Zion's walls,
At the hub of the district, Bellows Falls.
If they grow down here as they elsewhere
grew,
You must widen your doors to let them
through;

And then, if we see the bright sun shine
In January morn'g when they come,
We'll meet again, as we meet to-night,
And take their dimensions, weight and height,
And gather up with a golden chain
That hundred pounds they are sure to gain.
We honor them not because they wear
The badge of the church whose flag we bear,
Though loved are the forms that swell her
throne

And sweet are the voices that sing her songs;
To us all others more near they come
Who serve at the feast of the spiritual home,
Yet lives that o'erflow with all merciful deeds

Are broader than churches, deeper than
creeds;
If they answered the call of another church
bell,
We'd love them as much if we knew them as
well.

THE CARPENTER AND HIS TOOLS.

A Fable.

BY REV. W. H. DANIELS, A. M.

A certain carpenter who had taken a
fine house to build began to sharpen his
well-worn tools. But thinking over all
the nice work that was to be done, he
said to himself: "Why should I try
to build this new house with these old
tools? They are good enough to build
barns and cottages, but this is to be a
mansion, and I need a finer set of im-
plements for the business."

Accordingly he went to a great city
and chose him the most beautiful chest
of tools he could find; some of them
were of a new pattern, all the woods
were polished, all the brass trimmings
glistened like gold, and the steel was as
bright as a new razor. There was every
sort of thing a carpenter could want
for doing the most exquisite work, and
they were all neatly fitted into a beauti-
ful paneled chest, with inlaid top and
brass corners—just the very sort of an
outfit for the business in hand.

The next day he went to begin the
mansion, taking his new tools with him
and leaving his old ones behind. First
he wanted a saw to saw off some short
pieces of timber for a set of "horses"
to lay the heavy sticks on while they
were being mortised and fitted, so he
took out the broad bright blade from his
chest, ran his eye along the teeth, and
then set it to work. But some-
how, though the saw was sharp, it did
not "take hold" very well, and after
awhile, long enough to make three such
cuts, he held it up again to see what
was wrong with it. He was a sociable
sort of carpenter, and when there was
no one else at hand, he had a habit of
talking to his tools, his lumber, and
sometimes even to his chips and shavings.

"What is the matter with you, my
beauty? You ought to be a first-class
article. I paid money enough for you,
and you look as if you could cut like a
hall storm."

What was his surprise as the saw
made answer thus:—
"Really, master, you must have made
a mistake. So fine an instrument as I
am must always feel a repulsion for
such coarse and rudimentary work as
making saw-horses. I have a cultivated
taste, and expect to find my mission in
the higher departments of joinery."

"Pardon me," said the carpenter, as
he replaced the tool in the beautiful
chest and called one of his men to come
and build the horses.

The next thing that came to his hand
was the new hammer, which looked
both solid and handsome; but somehow
the nails did not "drive." He thought
the pine must be harder than common,
and began to lay on with all his might,
when the hammer broke out with—

"Stop, stop, master! You must not
handle me that way. I was not made
to give hard knocks, but for a sign to
be placed in the show window of a
handsome store. I have a very consid-
erate disposition, uncommonly so for a
hammer; indeed, I am a sort of rhetori-
cal hammer, just the instrument to
take in your hand when you suggest a
blow without giving one; but I cannot
bear to hurt anything, much less to drive
or break it; and then, I am all the while
a little afraid of being broken myself."

"Softest-headed hammer ever I see,"
said the carpenter, as he laid it down,
and set about the nails with a few clips
of an old hatchet that was lying on the
ground.

By and by there were some timbers
to be spliced and fastened with wooden
pins, so the carpenter thought he would
try one of his new augers, but after
going down an inch or two the tool
came to a dead stop.

"Well, young shiner, what is the
trouble with you?"

"Trouble enough," replied the auger.
"I consider it very rude and ill-mannered
to intrude myself into people's
insides; in my opinion we have no
business to be everlastingly trying to
get down to the very bottom of things.
I prefer the surface, because if you
only deal with their outsides, nobody
is bored."

"Too polite by half for an auger,"
grumbled the carpenter. "Seems to me
these new tools are mighty nice and
notional. Howsoever I'll try the jack-
plane; that oughtn't to complain at
roughing it."

"Ugh! there's grit on this board,"
shrieked the new jack-plane.
"Don't get cross," said the carpenter;
"there is an elegant oil-stone in the
new chest, and it'll touch you up so you
will feel just as keen and comfortable
as ever."

But when he brought out the oil-stone
and had rubbed the plane iron over it a
long time without making any impres-
sion, he wiped off the oil and took a
look at the grain of the thing.

"I fear you are not satisfied with me,"
said the stone, "but that is be-
cause I am of a superior nature. I am
what the artists call an 'esthetic' oil-
stone, and my mission is not so much
to rub things down as to rub them up.
Look now at the blade you hold in your
hand and you will observe that while I
have not made it sharp, I have made it
shine."

"Hump!" growled the carpenter.
"But shiny edges never have any cut
in them. It's good luck we brought
along the grindstone."

"Grindstone!" squeaked the plane
iron; "you surely will not treat an in-
strument of my temper in that aggra-
vating way."

While the carpenter was puzzling
his brain over these strange manners of
his new chest of tools, his minister
came walking along the road. He was
a religious man, was the carpenter, and
went to church on a Sunday morning
when he did not feel like staying away.
He was on very good terms with the

minister, whom he was accustomed to
call "a very comfortable sort of man,
who wasn't all the time getting in peo-
ple's way;" so he called him to come
and see and hear his new tools. He
then repeated all he had said to the
tools and all they had said in reply, at
which the person was much astonished,
and asked the carpenter to go on with
the strange conversation. So he took
out the large, glistening steel square
and began to lay out some mortises and
tenons on the sills of the mansion, but
when he had made the marks for a mor-
tise the figure was all askew, there
wasn't one right angle in the whole
four. He laid out several others, but
they were all out of square, and what
was most singular, there were no two
of them alike. Upon this he broke out
in an angry tone:—

"You call yourself a square, do you,
you miserable lying thing! It is your
business to keep us all straight, but
here you are just twisting everything
out of shape. What have you got to
say for yourself?"

"I fear my master is not up with the
times," said the square. "You must
know that I am what is called a 'lib-
eral' square. I was made by a man who
is a member of one of those 'advanced'
churches, and he worked his views into
me. He most particularly hated any-
thing that was stiff and rigid and un-
progressive, and I am a square after his
own heart. He used to call those peo-
ple 'old fogies' who always insist
that a 'square' must be exactly and
always a right angle, with a segment
of just ninety degrees, no more, no
less; so he caused me to be able to
measure a large variety of 'squares'
and every one of them different from
every other one. It is very narrow and
liberal to be able to take only one view
of a subject, but there is a breadth and
freedom about my measurements which
you will appreciate when you reach a
higher style of thought. The world
moves, and of course everything else
ought to be movable."

"Well, upon my word," said the car-
penter, "you are the talkingest square
I ever did see. If you only had brains
equal to your mouth, I would send you
to college and make a broad-gauge
parson of you."

The minister took in all that he had
heard, and then asked the carpenter
what he was going to do with the tools.
"I don't exactly know," said the car-
penter. "They are of no use whatever
in building houses, but I had a notion
to give them to you; maybe you could
use them in building sermons."

Then he put them all back into the
beautiful chest with the inlaid top and
brass corners, and sent the apprentice
home after his old tools. The minister
went away without saying anything
more.

The offer of the new tools for build-
ing sermons, however, must have pro-
duced a deep impression on him, as was
evident to the carpenter and the rest of
the congregation; for when he stood
up to read his text he said:—
"I have had a remarkable view of
certain things during the past week, in
consequence whereof I mean to quit
discussing to you on aesthetics, evolu-
tion and progressive theology, and to
try and teach you more of redemption,
repentance, regeneration and faith."

Let me stand still on the height of life;
Much has been won, though much there is
to win;
I am a little weary of the strife.

Let me stand still awhile, nor count it sin
To cool my hot brow, ease the travel pain,
And then address me to the road again.

Long was the way and steep and hard the
climb;
Sore are my limbs and faint I am to rest;
Behind me lie long sandy tracks of time;
Before me rises the steep mountain crest.
Let me stand still; the journey is half done,
And when less weary I will travel on.

There is no standing still! Even as I pause
The steep path shifts and I slip back space;
Movement was safety; by the journey laws
No help is given, no safe abiding place,
No lifting in the pathway hand and slow;
I must go forward, or must backward go!

I will go up then, though the limbs may tire,
And though the path be doubtful and un-
certain;
Better with the last effort to expire
Than lose the toil and struggle that have
been,
And have the morning strength, the upward
strain,
The danger conquered, in the end made vain.

Ah, blessed law! for rest is tempting sweet,
And we would all lie down if we might;
And few would struggle on with bleeding
feet;
And few would ever gain the higher height
Except for the stern law which bids us know
We must go forward, or must backward go.

Susan Coldridge.

OLD, BRIGHT DAYS AT WILBRAHAM.

BY MRS. REV. D. SHEPARD.

MR. EDITOR: In your issue of Oct.
3, 1883, a correspondent carries us back
to the period of twenty years ago, in the
old, bright days of the history of Wil-
braham Academy. Will you permit us
to take one longer stride backward,
and look in upon our honored institu-
tion thirty years previous to that pe-
riod?

We fix our date then from the autumn
of 1826. Few quarterly sessions of
the school had then been held; but the tid-
ings had been spread far and wide that
science had opened her treasures and
had provided the means for all those
who would avail themselves of the
privilege, to come up to the fountain
and drink of its perennial draughts. It
had been heralded all along the line
from Maine to Georgia, that the facili-
ties for education were open to the
children of the laboring classes, and to
persons of more limited means, as also
to those of wealth and distinction, and
behold, they came!

gleam of light broke in upon us, we
had been in sullied ignorance of that
system of iniquities styled "the sum of
all villainies." A few may have ques-
tioned about the justice of unrequited
labor, but then, was not that system
inaugurated in our national constitu-
tion, and were not the rights of the sev-
eral States guaranteed to them as slave-
holders? Thus the idea of injustice to a
fellow-being was smothered at birth,
and long did it lie in a dormant state.

Moreover, one other consideration
should not be forgotten. The rising
generation of our country knew nothing
of the advantages of the system of
high school education, at that date,
which was subsequently adopted by
our government. The facilities for a
classical education were few and expen-
sive.

A new session of our Seminary was
about to be opened. As far as available,
the public conveyances were put under
request to convey the students
towards Wilbraham. But at that date
no railroad car on the Boston and Al-
bany route opened its doors to the com-
ing multitude. Stage-coach and private
conveyance were the order of the day.
Old Berkshire among the Blue Hills of
our native State, hidden away upon its
rocky summits and within the fastnesses
of the Hoosac range, sends her quota to
swell the number.

A new enthusiasm had been awak-
ened; the value of an education had be-
gun to be appreciated. "Our children
must enjoy these privileges," said the
people, and the zeal thus lighted by the
parents was fanned by the interest and
co-operation of their children to pro-
mote the cause of education. One gen-
tleman residing in the Berkshire section,
a man of prominence and distinction,
whose grandson had recently served our
Commonwealth in the capacity of lieuten-
ant-governor, volunteered to take a
load of students from his own town to
the Seminary at Wilbraham. Procuring
an express wagon with simple seating
capacity, with eight passengers, and
with trunks, boxes and bundles closely
packed in, he mounted the driver's
box, and with whip in hand drew up
his reins as he and his jubilant compan-
ions set their faces towards Wilbraham,
down in the Connecticut valley sixty
miles away.

Winding along the serpentine roads,
over hill and valley, the day wore on,
and as the night approached, and the
sun sank behind the western hills, our
travelers found themselves twenty
miles from their place of destination.
Consequently a halt became necessary,
and turning aside, they sought a night's
entertainment in the village of West-
field. On the morrow the journey was
again resumed, and the party arrived at
Wilbraham before noonday, to find the
village filling with strangers from all
the different States of our Union. Lou-
isiana, Georgia, the Carolinas, as well
as the Middle States, were well rep-
resented by those who had resorted thither
for the purpose of improving the op-
portunities there offered for the ad-
vancement of their education. The in-
stitution, rising high and higher in
public estimation, like the morning sun
seemed scattering the mists of doubt
and uncertainty which had gathered
about the horizon at its inauguration,
and it now gave encouraging promise,
while its friends became more and more
assured of its success.

Here it may be asked of this ship just
launched, as it flung its denominational
banner to the breeze, who is to guide it
over these untrodden waters? Where is
the skilled pilot endowed with all the
qualifications requisite to a position of
such trust in the command of a ship
freighted with such incalculably impor-
tant interests? Of those men who led
the van by pressing forward the impor-
tant enterprise, and whose souls burned
within them for the furtherance of their
cause, let it not be supposed that they
had blundered into their work as a mat-
ter of experiment, or had failed to in-
voke the aid of a higher Power. Not
so, indeed! They were all praying
men. Organized into a corporate body
of trustees, they moved forward, never
doubting that they were called to the
work in which they enlisted all their
energies, according to the needs of the
hour. The rising generation of the
M. E. Church had sent out its silent
appeal, not to be disregarded.

As the body of pioneers moved on-
ward, they continued to make prayers
and supplication to God. They asked
for one who should go before them as a
leader and a lawgiver, and He whose
ears are open to the cries of the needy,
heard and answered. Far away among
the Green Mountains was the man who
heard the voice of the church, as with
unmistakable significance it sounded in
his ear, "Arise, He calleth thee." And
behold, while they prayed, like the mes-
sengers of Cornelius to Peter, "he stood
before the gate," ready to be entrusted
with the great commission whereunto
he had been called.

And was he not the man for the place
and the hour? Like our immortal
Washington, did he not come because
God sent him? Fully inducted and in-
augurated as principal of our Academy,
and invested with all the sacred duties of
that office, he goes in and out before his
charge, inspiring every heart with a
deep veneration. At the summons of
the bell for morning service, he as-
cends the rostrum, every eye is fixed on
that benign countenance which shone
out with loving tenderness, and seemed
but the overflow of a fountain of benev-
olence. After the roll-call, a lesson
from Scripture is read, and as he bends
the knee to invoke the blessing of
Heaven upon his charge, what a halo
gathers about the head of that man of
God, what an unctious rests upon his
voice, and is distilled on all reminding
one of that immortal verse,—
"When one who holds communion with the
skies,
Has filled his urn where those pure waters
rise,
And then descends to mingle with us,
Meaner things,
'Tis even as if an angel shook his wings.
Immortal fragrance fills the circuit wide,
Disclosing thus the Fountain whence his
treasures are supplied."

Our ship, now manned with an efficient
corps of officers, full rigged, with swell-
ing sails, strikes out for deep waters.
Unprecedented success, with a liberal
patronage, has ever followed its course.
But the time came when their "head"
must be taken from them. His labors
were required elsewhere for a more im-
portant position. And while the friends
of our institution and the whole com-
munity with sadness bowed submissively
to fate's decree, his mantle fell upon
another gentle spirit.

Years have since passed on, and time
has brought changes, but that institu-
tion is still the same. Tell me not that
Ichabod is stamped upon her altars—
the glory has not departed! Its founda-
tion was laid deep in the immovable
Rock. Baptized in the tears and prayers
of those earnest, devoted servants of
God, like the beacon on the rock-bound
coast, it is seen afar glimmering with
radiance. Rays of sunlight and intelli-
gence, which emanated from that source,
have been transmitted to many distant
shores, and there, kindling other fires,
are dispensing blessings in the darkness
of paganism.

Africa, India, Oregon and South
America—ah, who can enumerate the
blessings it has conveyed to the inhabi-
tants of those countries? Who can fol-
low the little streamlet, as it broke
forth overflowing its barriers, moving
onward, deepening, broadening and fer-
tilizing all its borders? While the name
of Wilbur Forks, its first principal,
deeply engraven upon many hearts, em-
bodied in sacred memories, is even now
still "fragrant as ointment poured
forth."

BLUE-EYED GENTLENS.

One day in the chill November
I wandered the lowlands o'er,
To see what gems of beauty
Had been left of the autumn's store.
The frost had been bleak and blighting,
The tender blooms were dead;
Only here and there a pale flower
Had courage to lift its head.

I was sorry for dear Mother Nature
She seemed so gray and sad;
And even the sunbeams were dimmed,
As if nothing could ever be glad.

When lo! in a sheltered corner—
That fringed his open wide—
Was a cluster of blue-eyed gentians,
By the running streamlet's side.
Azure as skies in summer,
Smiling as children at play;
And the sight of these brave, sweet blossoms,
Brightened the dreary day.

I gathered the blue-eyed darlings,
And bore them to my room,
And there they smiled as gayly
As out in the autumn gloom.
They taught me a pleasant lesson,
How a brave and cheerful heart
In dark and dreary days
Can light and hope impart.

Our lives have gray November,
And the blighting frost will fall;
But faith, like the blue-eyed gentians,
Shall live, and trust through all.
—Miss S. B. TITCHESTER, in Advocate and
Guardian.

THE GREEK SPIRIT.

The Greek spirit, best studied at its
original sources, is distinctively the
great incentive to high creative effort
in art.
Antique sculpture and architecture—
indispensable to art students to-day—
were its early children. Homer was its
finest poet, and his spell has worked in
every world-renowned epic since. Its
light was hidden in the Dark Ages, but
when the Reformation unlocked man's
conscience, the Florentine Greeks un-
locked his intellect. Canova, Leonardo da
Vinci, Raphael, Michael Angelo—these
were but Greeks late born. Greek
rhythms rule modern music. Read the
scores of Palestrina, any fugue of Bach,
or Beethoven's symphonies. Read
Wagner's great letter on "The Music
of the Future." All are Greek through-
out. Greek need not go. Let it re-
main. Rather let it come. It was born
in the morning of history. Mythology
fabled that its heroes were the children
of immortals, and the records of hu-
manity promise to confirm that claim.
It schooled antiquity; it has been the
historic safeguard of freedom of
thought; it awakened the modern mind;
it contains the most precious literary
treasures of the race. Its corporeal
form—the ancient civilization—has
perished. Its material works of art, of
priceless value, survive only the crum-
bling columns, the ruined temple, or the
statue inaccurately housed in some mu-
seum against vandals of future time.

But its best monument is its litera-
ture, multiplied a thousand-fold by the
printer's art and imbedded in succeed-
ing civilized thought. This still remains
to challenge mankind in "charmed ac-
cents." In the pages of its texts, saved
by centuries of diligence, the scholar
by his quiet lamp reads back, through long
perspectives of perfect thought, in the
very beginning of things intellectual.
He gains a view-point where all lines
of his intellectual being enter and
whence they broadly radiate. He sees
the past sweeping on through the pres-
ent and flowing widely into the far
future. He sees that humanity, both
individually and in the mass, is thus
always one, and its generations, repa-
rable in time, united in nature; and so,
instead of studying Greek because it is
Greek, he studies it to understand him-
self. —PROF. ANDREW F. WEST, in
North American Review.

The Little Folks.

THE WASTE-NOT SOCIETY.

"It would be very hard not to have
enough to eat," said Daisy.
"It would be hard to see a great
many people hungry, and not be able to
give them anything," added Hope.

"We can't know anything about it,"
exclaimed Helen; "we never knew
what it was to go without a single
meal when we wanted it. We never saw
anybody really sick because they were
so hungry."

The troop of little girls walked on
through the bright March sunshine with
troubled faces. They had been to the
Children's Missionary Society, and had
been told there, by the president, of the

dreadful famine in Persia. She had read
to them of how the corn and wheat had
become scarce and high because the
crops had failed, and how the poor peo-
ple could not buy bread to eat, and were
starving all over the country—starving
to death, many of them. And how the
missionaries had written home asking
for money to buy food to save their
suffering people.

The appeal had gone deep into the
hearts of these children in America, and
it stirred earnest purposes in them.
Helen Cary and Bella Carr walked home
arm in arm.

"We must send them some money,"
said Bella; "but how shall we get
it?"

She was full of it at the tea-table that
night, and ready to give up cake and
sugar and butter for tea if she could be
paid a good price for it.

"Why, Bella!" laughed her mother.
"We should soon find you in a state of
starvation as bad as the Persians. You
must try some other plan."

"I'll tell you, Bella," said her brother.
"You might have a 'waste-not' so-
ciety. You know there is no other
country where so much that is useful is
burned up or thrown away as in Amer-
ica. If you should save, and ask other
people to save for you, such things as
scraps of paper, rags and old iron, and
should sell them, you would gradually
get quite a little money."

Bella looked doubtful. "I shouldn't
think it would make much," she said;
"it would take a lot of paper and rags
to weigh anything."

"Try it," said her brother.
So the next morning directly after
breakfast, she went over to Helen's to
tell her about it. Helen danced around
and clapped her hands at the proposal.
"Oh, goodly!" she said; "we have
some rags we can sell, and I am sure
we can get some more. And I saw
some old iron in a vacant lot the other
day, which I suppose we could have."

"Why, yes," said Bella; "nobody
would want it, and I'll get Bert to go
after it with the wagon."

That was the beginning of a ceaseless
activity among these five or six little
girls.
"Their enthusiasm is something
dreadful," said George Davis's sister
one day, when she was laughing with a
friend over some of their exploits.
"The other day, when we were driving,
George wanted to gather up some iron
rings which were lying along the rail-
road track, and are used for fastening

The first number of the fifteenth volume of the *Literary World* comes to hand well laden with valuable matter. Nearly eight pages of excellent criticism upon the latest books, interesting foreign and home correspondence, admirable notes on J. Keats, Shakespeareana edited by W. A. are of interest not only to the literary reader but to the general reader as well. Many persons at a distance from the book centers govern their book-buying by the critical notices herein published; and in this respect alone, to say nothing of its special biographies, bibliographies, etc., the *Literary World* has achieved more than a national reputation. This issue

Cook, on Trinity Park at Martha's Vineyard. Although not demonstrative in his spiritual experiences and feelings, he always enjoyed the pleasant religious atmosphere of the Vineyard, and reluctantly abandoned his visits when no longer able to endure the travel.

The writer called upon him but a short time before his death, and found him sitting in a accustomed place by the window, reading religious newspaper and with his intellect bright, apparently, as for a long time. He inquired with interest after the welfare of several of his friends, and spoke a great deal of his failing powers, and did not need to be reminded of his approaching departure; his conversation indicated the presence of this

"But, one of the happiest of homes has been
 given, and the fondest of hearts are bleeding
 every pore. The mystery can never be solved
 until the light of eternity strikes it. That
 character so radiant and pervasive shows
 he has been suddenly lifted from a home of
 social life where so many hearts clung
 with deathless affection, and looked to
 for succor and guidance, baffles our philosophy
 and leaves us impotent in our wisdom. Fa-
 alone can

"lift up the tearless eye,
 To brighter prospects given;
 And view the timest passing by
 The evening shadows quickly fly
 And all serene in heaven."

The childhood of our lamented friend

NEED PARILLA? A few Cook Books for distribution. Your preparation has worked wonderfully in the case of my wife. She has been troubled with sick headache and biliousness for years. She only took one-half teaspoonful at a dose, and has not been so well for five years as now. She found that within a week after taking it she felt very much better, and is now quite free from those severe headaches. She has not taken any of my account since. I have used what little she had left, but do not think some good, and you have it in the house.

HOMER B. NASH.

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In sold by all druggists. Price \$1. or six large bottles for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

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Rev. Theodore Hill's Great

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OPIMUM HABIT DR. H. H. KANE, of the Department of the Interior, now offers a Remedy for the cure of the Opioid Habit, and enables himself at home quickly and painlessly to treat the Opioid Habit, and the various medical men, and a full description of the treatment, address H. H. KANE, A.M., M.D., 40 W. 44th St., New York.

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medicine. I can heartily recommend your treatment.
E. J. LIPPINCOTT,
Clarksburg, Gloucester, Co. N. J.

I have used your Catarrh treatment and am cured.
A thousand thanks to you for so sure a remedy.
FANNIE DEMENT, Dryer Station, Tenn.

I am much pleased to say that I have failed in my treatment fully, with the highest and best results. JOHN A. PRATT, Goffs Falls, N. H.

Your treatment cured me; my Inhalers are excellent. This is the only radical cure I have ever found.
W. H. MARTIN,
Pastor N. E. Church, Port Carbon Pa.

Child's' Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home, with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

Address Rev. J. P. CHILDS, Troy, O.

for succor and guidance, baffles our philosophy
and leaves us impotent in our wisdom. Faith
alone can


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Yours truly,
HOMER B. NASH.

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Home Treatment. Child's Treatment for Catarrh, and all diseases of the Head, Throat and Lungs, can be taken at home, with perfect ease and safety, by the patient. We especially desire to treat those who have tried other remedies without success. A full statement of method of home treatment and cost will be sent on application.

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(Continued from page 1.)

A small fraction turned out worthless. The large majority are not only useful, but are a credit to Christianity. Can more be said of any orphanage on earth? And when we think of what they might have become had we not taken them up—perhaps bitter enemies of the Gospel—we may well bless God for the glad results that have been realized from this institution.

Then, the female orphanage has turned out equally well; and the effect upon our entire mission of both, has largely aided in giving it the commanding position which it occupies today in India. Thank God for all that has been done! It is the Lord's doing, and it is marvelous in our eyes!

I remain, dear brother, yours respectfully,

WILLIAM BUTLER.

The Week.

DAILY RECORD OF LEADING EVENTS.

Tuesday, January 22.

Nine more bodies recovered from the wrecked "City of Columbus."

Decision of the Secretary of the Treasury that linen handkerchiefs, whether embroidered or plain, are dutiable at 35 per cent.

Contradictory reports of affairs in Khartoum. Reported retreat on Berber.

Fifty families rendered homeless by a fire near Lille, France.

Congress.—In the Senate, yesterday, the Edmunds civil-rights bill was favorably reported from the Judiciary committee, with a verbal amendment. The bill, permitting retired army officers to hold civil office in the Territories, was passed. A large number of bills and resolutions were introduced in the House. The committee on expenditures in the Department of Justice was increased to nine members, authorized to appoint sub-committees. A bill was passed repealing the iron-clad oath.

Wednesday, January 23.

Closing of the public schools in Syracuse, N. Y., for lack of funds; the city council having refused to make further appropriations for this year.

Serious accident on the Toledo, Cincinnati and St. Louis railroad. A passenger train dashed off a trestle near Beavertown, Ohio, but only five persons were injured.

Cold weather reported from south and southwestern Georgia and Florida, killing oats and vegetables.

Advices from Khartoum state that the forces of the False Prophet are weakening.

Destruction by fire of the St. Lawrence sugar refinery at Montreal, Canada; property loss between \$150,000 and \$200,000.

Congress.—The Senate yesterday adopted the Anthony resolution instructing the foreign relations committee to prepare such legislation as shall protect the interests of the United States against those governments which have prohibited or restrained the importation of American meats. The House discussed and passed the Greely relief bill. A bill was also passed providing that no damages or profits shall be received from any defendant for the infringement of a patent when it shall appear on trial that he was a mere user for his own benefit of any article purchased in open market without notice that the same was subject to patent.

Thursday, January 24.

Fourteenth annual convention of the National Board of Trade in Washington, to continue several days.

Attempts made to explore the wrecked "City of Columbus." Burial of several of the victims of the disaster yesterday.

Reported that the operations of the French forces against Bannin had been suspended until the arrival of reinforcements.

Prevalence of heavy gases in London and other sections of the United Kingdom; eight or ten lives reported lost.

Explosion of a mine in the Rhine Province of Prussia, by which sixteen persons were killed and twelve severely wounded.

The Spectator office, at Hamilton, Canada, damaged to the extent of \$50,000 by fire.

Congress.—The Senate yesterday passed a resolution providing a clerk for each senator who is not chairman of a standing or select committee, at a salary of \$1,000 per annum. The House passed a joint resolution of thanks to the officers and men of the revenue cutter "Dexter" for their gallant efforts to rescue the survivors of the "City of Columbus" disaster. A bill appropriating \$50,000 for the relief of destitute Indians was passed.

Friday, January 25.

Terrible explosion in the coal mine at Crested Butte, Colorado, by which between fifty and sixty miners lost their lives.

Marriage, in Washington, of Frederick Douglass, the noted colored abolitionist, now 67 years of age, to Miss Helen F. Pitts, of Avon, N. Y., a white woman.

Coronation of the new Queen of Madagascar, Nov. 22, 1883.

During the past year 2,623 new buildings were erected in New York city at a cost of \$44,304,638.

Congress.—The Senate yesterday passed a joint resolution granting an unlimited appropriation for fitting out the Greely relief expedition. In the House the tobacco rebate bill was passed, and the Senate amendment to the Greely relief resolution non-concurred in.

Saturday, January 26.

Thirty-four bodies of miners, who perished by the explosion at Crested Butte, Col., have been found.

Gen. "Chas." Gordon has been appointed governor of the Sudan by the Khedive of Egypt, with full powers.

The remains of Herr Lasker, the German statesman, have arrived in Bremerhaven.

Congress.—The Senate yesterday passed the Alaska civil government bill, and also the presidential disabilities bill. An adjournment was taken until Monday. The House discussed the Fitz-John Port bill.

Monday, January 28.

Prevalence of terrific fogs throughout England the last two or three days. Vessels wrecked and many lives lost off the British coast.

Sinking of the ship "Simla" in the English Channel by a collision with another vessel, and drowning of twenty-two of the crew.

Rogers Amers, under indictment for the murder of Mrs. Carlton at Watertown, Mass., has been released from custody.

EAST MAINE.

Union.—A gracious revival of religion is in progress here, under the earnest labors of Rev. F. R. Pentecost. About thirty have been converted and reclaimed, and the work is extending with deepening interest.

Brookline.—Rev. Theo. H. Murphy, of Belfast, has been engaged to supply this charge till Conference. Though

young in the work of the ministry, he is rapidly winning his way and promises much usefulness to the church.

Lubeck.—The Sunday-school is growing in interest and numbers. A fine concert was given on Christmas eve. Two richly laden trees dispensed their precious fruit. The pastor, Rev. R. M. Wilkins, and wife, were very kindly remembered. On New Year's eve a large number of the parishioners gathered at the parsonage, and after spending a delightful evening, departed, leaving with the pastor and family numerous tokens of their high esteem in cash and its equivalent.

North Penobscot.—Jan. 6, Rev. S. M. Duntun baptized and received into full connection two persons, both heads of families.

Bucksport.—Rev. M. W. Prince has tendered his resignation as principal of East Maine Conference Seminary, to take effect at the close of the winter term, March 5. Prof. C. F. Chase, formerly of Kent's Hill, has been elected to fill the vacancy.

Southwest Harbor.—Christmas to the pastor and family brought many expressions of regard. Among other valuable gifts was a nice new carriage harness. Wednesday evening, the 16th inst., the people, nearly seventy-five strong, took possession of the parsonage for a regular old-fashioned donation visit. After a very pleasant evening they departed, leaving the pastor richer by some \$35. Bro. Allen is held in high esteem by the people. The religious interest is good. Two have been recently converted and one baptized.

JASON.

NEW HAMPSHIRE.

Gleanings.—The dreadful calamity at Gay Head—the loss of the "City of Columbus," with nearly a hundred human lives—has come very near to the Methodists of Lawrence and vicinity.

Among the bereft are Rev. C. U. Dunning and family, who mourn for Mrs. Dunning's brother and wife—Mr. and Mrs. Henry L. Batchelder of Boston. Garden Street Church mourns with Bro. C. T. Daniels, whose wife and son were among the lost. She was the daughter of Rev. H. H. Hartwell, of Suncook, and one of the "elect ladies" of Garden Street. She was not only ready for every good work, but, so far as her strength would allow, was engaged in it. She will be greatly missed in the society. The Sunday-school were almost paralyzed with grief. The Sunday after the disaster will never be forgotten by those who attended the services there. Everybody was sobbing. It made a deep impression on all, and at the evening service ten persons decided to begin a Christian life. The bodies of Sister Daniels and son were recovered and brought home. The funeral took place from the church Thursday afternoon at two o'clock. The house was densely packed, and hundreds were unable to gain admission. It rained very hard, and there would doubtless have been hundreds more. The bodies were carried to the church at eleven o'clock, and from that time until two in the afternoon there was a constant stream of persons passing by viewing the remains. The floral display was one of the finest ever seen in the city.

The services were in charge of the pastor, Rev. Chas. Parkhurst. He was assisted by Revs. E. C. Bass, C. U. Dunning, and G. McLaughlin. Besides these, there were upon the platform Revs. F. K. Stratton, L. L. Eastman, E. P. Dearborn, and O. S. Bakel. Addresses in memory of the dead were delivered by Bros. Parkhurst and Dunning. The Scripture selections were read from the Bible of Sister Daniels, and were all passages bearing her mark, either being underscored, or marked "true," "good," "in trouble," etc. Nothing more fitting could have been read. Without doubt it has been one of the most sorrowful occasions experienced in Lawrence for many years. Sister D. was one of the most active and enthusiastic members of the Chauntiqua Literary and Scientific Circle. To her it was a great help, and she entered into it with her whole soul.

At the Laconia M. E. church there were two large trees on Christmas night laden with a variety of gifts. Old and young seemed alike delighted, and none more so than the pastor and his wife, Rev. Mr. and Mrs. Keeler. They were the recipients of numerous gifts, and among them a beautiful silk bed quilt. This was gotten up by the ladies' society which realized \$65 by the sale of the blocks, and then gave it as above. It contained 63 blocks, made by as many persons, and was made in the Japanese style, elaborately embroidered, and also adorned with flowers and figures painted by hand on a portion of the blocks.

Rev. W. A. Loyne has been assisting Bro. Norris at Baker Memorial Church in revival services.

B.

VERMONT.

The new church at Mechanicville has been dedicated after two unsuccessful attempts on account of storms. The dedication was first set for the 3d inst., but a storm of more than forty-eight hours' duration completely blocked the roads in that mountain town so that the enterprise had to be abandoned that week. The service was then set for the 9th inst., but another storm the night before made the traveling about as impracticable as before. The brethren, however, who were expected to take part in the services, were on hand, and so by Wednesday evening it was thought best to commence the work and complete it the next day. Bro. A. B. Trux, of Brattleboro, preached a stirring sermon, and inaugurated the work of raising the funds necessary to pay all the bills. The church, with its furnishings, cost nearly \$6,000—nearly \$2,000 of which remained to be raised. Bro. P. E. Chase, who had already contributed generously to the enterprise,

proposed to take \$1,000 more, provided the entire amount was raised. Two hundred and seventeen dollars of this amount was raised after Bro. Trux's sermon, and the balance easily secured after the sermon by the presiding elder, Bro. A. L. Cooper, the next day; so that the church was dedicated free of debt, to the surprise and gratification of all concerned. The church is a gem of beauty and convenience, with vestries, etc., and is much better than the most sanguine dared to hope for; and is chiefly due to the generosity and careful personal management of Bro. P. E. Chase, the chairman of the building committee. Bros. W. M. Gillis, the pastor, W. C. Oliver, the former pastor, now of N. Y. Conference, E. Snow, of Ludlow, and A. B. Enright, of Proctorville, were present and took part in the dedicatory services, which were in charge of the presiding elder. Hitherto, our people have worshipped with the Baptists in a union house, with a union Sunday-school; but they have now organized a Methodist Sunday-school, with a membership of eighty the first Sunday. Our hearty congratulations to all concerned!

Bro. O. D. Clapp has so far recovered his health that he has preached at Roxbury for three Sundays, and it is hoped may be able to supply until Conference. Bro. S. A. French has removed to Dakota, and is stationed at Chamberlain.

We are in receipt of a welcome letter from Bro. John Currier, of the New Hampshire Conference, who is spending the winter with his son at Alton, N. H. He is in vigorous health and happy in the Lord, and is a marked illustration of a well-preserved and happy old man.

We see by the North Star, published at Danville, that Bro. C. H. Sweet has mounted the editorial tripod. The North Star is one of the oldest papers in the State, if not the oldest, having just completed its seventy-eighth volume.

The interest in the union meetings at Waterbury Centre was so marked that they had to be continued. Several have been happily converted, and some backsliders reclaimed. Large results are looked for. Bro. R. L. Bruce took the collection for Church Extension the 13th inst. and received \$12.

Bro. W. H. Hyde and family were the recipients of a generous donation at West Berkshire last week, notwithstanding the weather was very unfavorable.

Rev. A. S. Cooper, of the Vermont Conference, died in Williston a few days since, aged 76. He was born in Westfield, Mass., and entered the ministry in 1830. After twenty-four years' effective service he was transferred to the superannuated list.

Our readers will not fail to notice the advertisement of H. A. Hartley & Co. This is one of the largest and most reliable carpet houses in Boston. All who are purchasing goods in their line will find it to their advantage to make them a call.

Lace Curtains, Lambrequins and Window Shades ready to put up are furnished at short notice at low prices at PAINE'S Furniture Manufactory, 48 Canal Street, Boston.

An advertisement of the Conservatory of Music, Boston, appears in our paper this week. This is one of the most attractive and successful institutions of the kind in the country, and offers pupils the advantage of the best instructors for a small expense. Send for circulars.

Messrs. M. F. CONNELL and E. D. Kingsley, for so many years with Lovejoy & Co., have, since Mr. Lovejoy's retirement from business, continued themselves with the house of JOHN H. PRATT, Sons & Co., in their retail department.

It is of the greatest importance to our agricultural friends when seeking for seeds to plant in 1884, to secure the best that can possibly be procured. Any seeds bought of James J. H. Gregory, Seed Grower, Marlborough, Mass., are warranted first-class. Mr. Gregory has been in the seed business for thirty years and has always given satisfaction. If you desire his large complete catalogue of all kinds of seeds, he will send it to you free of charge.

NOT CONTENT WITH BEING THE BEST.—Whatever may be said in regard to the propriety of the management of great railway lines to provide for the public only what is actually demanded in the way of accommodations and comfort, can in no way apply to the management of the Chicago, Rock Island & Pacific Railway, or as it is more familiarly known, "The Great Rock Island Route." This line has for years been recognized as the best and most comfortable route between Chicago and Kansas City and the Southwest, and has been abundantly able to account to successfully cope with its competitors. But not satisfied with this success and its already elegant equipment, its managers have caused to be turned out of its shops at Chicago, a magnificent line of Dining Cars which go into immediate service on the Kansas City Line. These cars contain all the conveniences of well furnished dining rooms, are elegant in design and finish, and models of the advanced railway art of the day. Within them meals are furnished equal to those of any first-class hotel in the land at the low rate of seventy-five cents. Travelers on this line now find on its trains all the comforts and conveniences of first-class hotels. Besides the best of first and second-class coaches there are Pullman Chair Cars (which are free to all passengers holding first-class tickets), Pullman Palace Sleeping Cars and Dining Cars.

This Company's lines—all of which are equally well equipped—also extend to Council Bluffs and the West, and Minneapolis and St. Paul and the Northwest; and the deserved praise bestowed upon it by returned travelers who speak from experience, make it noted throughout the land.

We bespeak for the owners and managers of this magnificent Railway ample returns for their generous provisions for the wants of the public, which is, as has already been proven by the patronage extended to this line, quite to appreciate and patronize those who prove by their deeds and generous treatment that they are devoted to its comfort and welfare.

A FINE SEED BOOK.—We are pleased to note that those enterprising seedsmen Hiram Sibley & Co., of Rochester, N. Y., and Chicago, Ill., have issued a handsome work which describes all the varieties of seeds that any American farmer or gardener can want. It costs only a postal card for any reader of this paper.

IVERS & POND PIANOS.—Since the New England Conservatory of Music purchased recently Ivers and Pond pianos, hundreds of purchasers in all parts of the country have chosen these pianos in preference to all others, a very wise course to follow, as it is reasonable to suppose that an institution of so much importance as this Great Western College would not purchase so many pianos of one make were they not satisfied that they were the best. Send to Ivers and Pond Piano Company, Boston, for catalogues and full information.

FURNITURE.—The next time you visit Boston, do not fail to spend a few hours at PAINE'S Ware-rooms and Manufactory, on Canal Street, opposite the Boston and

Maine Depot. They do an immense business in all kinds of Furniture, Draperies, Curtains and Lambrequins. Doing a strict Cash business, they take no risk, and sell their goods at prices much under the market. They own the largest building for Furniture Manufacturing in the city, and employ first-class men in all the departments. The Sale-rooms are 150 ft. by 50 ft.; lighted by electricity all day, and connected by steam elevators. The manufacturing department is in the same building, so that customers can see just how they make and finish their work. Numerous visitors are coming and going all the time.

DEDICATION.—The South Framingham M. E. Church will be dedicated on Thursday, Feb. 1st, Bishop Foster will preach at 3 p. m., after which Rev. Dr. Malleson will deliver an address. Rev. J. W. Hamilton, of the People's Church, Boston, will preach in the evening, at 7:30. All former pastors are cordially invited, and of our friends who can be with us on the occasion will receive a hearty greeting. WM. FOLLI.

NOTICE.—The twenty-fifth anniversary of the dedication of the M. E. Church in Oakdale, Mass., will be observed Feb. 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1884. Former pastors and their families are cordially invited. ELIAS HODGE.

AUGUSTA DISTRICT MINISTERIAL ASSOCIATION.—SPECIAL NOTICE.—Instead of free return passes (as heretofore announced) there will be ROUND TRIP EXCURSION TICKETS for sale at all the stations upon the Maine Central Railroad, which will be good from Feb. 4 to Feb. 10, thus enabling brethren to attend both Preschers' Meeting and State Temperance Convention for one fare. C. W. BRADLEE.

THE LEWISTON DISTRICT MINISTERIAL ASSOCIATION will meet at Brunswick, March 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1884. Preschers' Meeting, Monday evening, by I. Luce; alt., R. Rogers. Tuesday evening, H. E. Fox; alt., R. Rogers. Wednesday evening, H. E. Fox; alt., R. Rogers. Thursday evening, H. E. Fox; alt., R. Rogers. Friday evening, H. E. Fox; alt., R. Rogers. Saturday evening, H. E. Fox; alt., R. Rogers. Sunday morning, H. E. Fox; alt., R. Rogers. Sunday afternoon, H. E. Fox; alt., R. Rogers. Monday morning, H. E. Fox; alt., R. Rogers. Monday afternoon, H. E. Fox; alt., R. Rogers. Tuesday morning, H. E. Fox; alt., R. Rogers. Tuesday afternoon, H. E. Fox; alt., R. Rogers. Wednesday morning, H. E. Fox; alt., R. Rogers. Wednesday afternoon, H. E. Fox; alt., R. Rogers. Thursday morning, H. E. Fox; alt., R. Rogers. Thursday afternoon, H. E. Fox; alt., R. Rogers. Friday morning, H. E. Fox; alt., R. Rogers. 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